Evangelical Christendom

"Renovamur omnes Corpus in Christo."

April-June, 1944

A Vision of Peace*

By LT.-COL. E. R. CARTER, Jr.

(Deputy Senior Chaplain, United States Army)

In Matt. 5. 9, we read "Blessed are the peacemakers, for they shall be called the children of God."

We hear much to-day about peace. I believe that mankind as a whole is thinking in terms of a world at peace. It is not a new idea in this world of ours. Away back in history the prophet Isaiah said "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them." There shall be an age of universal peace, an age of love, and of brotherhood, and of mercy; a wonderful age when the savage instincts, of greed, and hatred, and envy, and pride shall be done away. The Old Testament prophecies concerning the coming Messiah were filled with the thought of peace. You remember the song of the angels at His Incarnation, "Peace on earth to men of goodwill."

So I would ask you to-day to think briefly on the subject of peace. Man in thinking of peace, and hoping for peace, must begin by thinking of the relationship between himself and his God. We read in the Scriptures that from within, from the heart of man, and out of the mouth of man, proceed evil thoughts. And so our Lord comes into the world telling men *that they must be born again*. The bedrock of the Gospel of Jesus Christ is that man's heart must be changed. We must have a new heart if we expect to live a new life. If we hope for peace in our world, there must be the "peace of God which passeth all understanding" in the individual life. Christ came to win man back to God, that man might become a son of God in whom there is not the peace of God. The great prophecy concerning the Messiah was that when He should come into the world, there would be established a golden age of peace. Christ came nineteen hundred years ago, and to-day your boys, my friends, and yours, are dying on sea, on the battlefields, and in the air. Nineteen hundred years ago the golden age of peace began; and we have not yet realised what that peace was, nor have those who have followed the Messiah found in their own lives the peace of God which can change our world.

But the vision has come nearer, there is to-day in the hearts of men and women—not only of the older folk at home—but in the hearts of those who are fighting, a growing discontent with the groans, and the travails, and the sufferings of humanity. We are sickened by the sight of nation preying upon nation. We can see in our world the spirit of the Messiah, the Prince of Peace, leavening and sweetening life. Many are crying to God to give them grace to labour for that which is good; they are praying for an era when there will be love, and when the energy of love will replace the energy created by the lust for power, by greed and by hate. We must believe in that golden age. We must believe that in the face of war, and conflict, and suffering, and pain, God does have the power to give peace again to man. We must believe that the Prince of peace is at work in His world, and that He will never cease His work until there is harmony, goodwill, and concord established among the nations and the peoples of the earth. We must believe that the reign of selfishness among nations, the reign of grasping, greed, hatred, blood, and iron will come to an end.

Here I would like to throw out one thought, and that is, that that age of which the prophet

*Address given at the United Prayer Meeting for Victory at the Central Hall, Westminster, on Tuesday, March 7th, 1944.

speaks in an age which can only come through the individual life. That by each person—man, woman, and child—the work must be done. That God wants you, and He wants me—each of us, to spread in our own lives, and by our own lives, His peace on earth. Without us, that peace can never be accomplished. How can we help in that? What can you and I do? As we think of it, I am convinced that we do not have to answer the question of "what"—that would follow, for it is impossible for us to be sons of God without leavening the world in which we live, without being in reality a lamp through which the light of God can shine in our several generations. The only way to make peace in the world is for you and me to live good lives, Christlike lives, to live lives that are peaceful, and brotherly, and considerate, and kind; to be yourself the thing that you want the world to become. It must begin, I am sure, with the individual life of every man and every woman. Because our work is what we are, our world will become better only when man individually has become better, when we have truly become as the salt of the earth, and as the light of the world.

That is the great vision that our Lord has thrown out to His disciples; knowing that through them individually, the light *will* shine, and through the individual man and woman, God *will* regenerate His world. He will restore each one to His own likeness, and through each He will restore the world to harmony, and peace, and love, and brotherhood. Think back, and you will see that through man there came the unnatural state of hatred and distrust, of brother rising against brother, of man preying upon man, and nation upon nation, of men like beasts at one another's throats, of men flying their will in the face of God's will, until we find now the whole world travailing and groaning. But God's will for His world is eternal joy and eternal peace. God gave to man a free will to work out his own salvation; and "though by man came death, by man came also the resurrection from the dead." Christ came to establish a kingdom of peace, and by the regeneration of the few, He regenerated the many. The blind cannot lead the blind, and warmongers cannot lead men into peace. I remember seeing a picture by Salvatore Rosa, of Peace depicted as burning the tools of War. We may not witness such a bonfire in our time, but God grant that it may come. That the historians of the future will write the story of mankind on pages less red with the shed blood of humanity.

If we are to live in this world, and if we are to hope for world peace, we must come, in spirit, to our God, and exhibit in our own lives the traits and characteristics of love, and truth, and purity, and peace. That may be a rather hard thing to do for one in an armed force! A hard thing for those whose loved ones are fighting. But read again these words, "I say unto you, Love your enemies. Bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in Heaven." So shall ye be the sons of God, God who is peace and love.

"NOTHING has happened in this War which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, likt this war has been, gradually to rivet the attention of the world upon the Unchangeable One, the One who is 'the same yesterday, to-day and forever.' He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back into our colleges and into our homes and into non-Christian nations and fix attention on the Only One that has not slipped and fallen. There He stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—Jesus Christ our Lord."

Headquarters Notes

90th Anniversary. Special attention is drawn to the announcement on page 2 cover of the arrangements for the 90th Annual Meeting of the Alliance to take place in Caxton Hall on Monday, May 8th, at 3 p.m., when the chair will be taken by the Rt. Hon. Ernest Brown, M.P., and the speakers will be the Rt. Hon. Viscount Bennett, P.C., Rev. Bryan S. W. Green, Vicar of Holy Trinity, Brompton, and the General Secretary, who will present a résumé of the annual report. No tickets are being issued, and there should be room for all if the hour of meeting is kept in mind. We hope to greet many friends, old and new, on this anniversary occasion.

Write to the W.E.A. about it. Correspondence is an emphasised feature of the daily office routine at the Alliance House, and we are always glad to hear from members and friends, either, at home, and especially overseas. Incidentally we may remark that letters asking for information are more welcome when either a stamped addressed envelope or a postage stamp are enclosed for reply! We estimate that our daily postbag exceeds on annual count some three thousand letters, and this of course takes no note of circulars (or tax reminders!). The Alliance and its staff are living and active, and we wish to be of the greatest possible help to the largest possible number of friends and supporters.

Grants. From time to time it is the privilege of the Council to make grants from the funds of the Alliance to express sympathy and afford practical help to those who cannot help themselves. Some of these actions can be spoken of, others, from their very nature, must be confidential. Our readers are aware that sufferers in Greece have been and are much in mind, and the Alliance has opened a fund to help especially the Greek Evangelicals, when it is possible for such help to be forwarded to Greece. In the meantime a second grant of £50 was made by the Council at their February meeting to the Greek Red Cross, and the following letter has been received from the President:—

17, Bentinck Street,
London, W.1.
March 3rd, 1944.

Dear Sir,

In forwarding our official receipt for the further generous gift made by your Council to the funds of the Greek Red Cross, which has been transmitted to us by the Greek Embassy, I would like to express wholehearted thanks for your continued sympathy and help.

I know that you realise how much such support means to us in these tragic days, particularly now when our compatriots are suffering another terrible winter and our efforts for relief must continue with increased energy. The Greek Red Cross does all it can, but it is the splendid co-operation of our friends which makes our work successful. May the day be near when a liberated Greece may demonstrate her gratitude to the friends who have stood by her people in their hour of need.

Yours very truly,
A. B. Cawadias,
President, Greek Red Cross Executive Committee.

H. M. Gooch, Esq.,
World Evangelical Alliance.

Fellowship in India. Last year a message from the Council of the World's Evangelical Alliance was sent to Indian Christians of all Churches, with special reference to the difficulties surrounding the union of the churches of South India. An airgraph letter of reply has just come to hand, which we reproduce in full, as it gives interesting information concerning the observance of the Week of Prayer in India, and the translation and printing of the topics for prayer in Indian languages, for the expense of which an annual grant is made by the Council of the Alliance. We are much indebted to the long-standing fellowship and services of the National Christian Council of India in this important sphere of work, and we look forward to meeting one of the secretaries, Rev. C. W. Ranson, when he arrives in England:

National Christian Council of India,
Nagpur, C.P.
March 2nd, 1944.

Dear Mr. Gooch,

I am sending to you by parcel post twelve copies each of those vernacular versions which have reached me of the Call to Prayer in connection with the Universal Week of Prayer. There are, I regret to say, one or two which have gone astray and have not yet reached me. The most serious omissions in the bundle are Urdu and Gajarati. All the other main languages are represented. The important point is, however, that the Call was translated into Urdu and Gajarati as well as all the other main languages of India, and we have every reason to believe that it was widely used, and I have written to ask those responsible for the Urdu and Gajarati versions to send twelve copies of each direct to you.

The English version, as you have probably seen, was printed in the *National Christian Council Review*.

We have had much evidence that the Week of Prayer was very widely observed throughout the country, and it has been a high privilege to be associated with its organisation in this country.

The cost of paper and printing has increased very considerably since last year, and the bills which we have received for translation and

printing in the vernaculars appear to be considerably in excess of those which we had to pay last year.

The letter which was sent to us in the name of the World's Evangelical Alliance, signed by Lord Caldecote and others for communication to the Christian people of India, was published in the *National Christian Council Review*. This seemed to us to be the most simple and effective way of securing for it wide attention, and I feel sure that it has been seen by the great majority of Indian Christians who are interested in political questions. The political issue in India seems to grow more and more difficult, and when feeling runs high and differences seem more acute, it is all the more necessary that those of us who believe in and serve the Universal Church should seek to emphasise the fundamental unity of all men in Christ. In this great service your organisation, through its Week of Prayer, is playing a noble part.

I hope that I shall soon be able to meet you personally, as I am due to return to England in twelve months' time.

With very kind regards and every good wish.

Yours sincerely,

CHARLES W. RANSON.

THE UNIVERSAL WEEK OF PRAYER, 1943

The thoroughness with which the world-wide arrangements are made each year for the observance of the Universal Week of Prayer is evidenced in a letter just received from the Pastor of the Anglo-American Congregation at Beirut, Lebanon, in which he encloses a copy of the Service Paper printed in English, French, Arabic and Armenian, and used at the usual Communion Service held at the Anglo-American Church and conducted by Pastors of the Arab Evangelical Church, the City and the Ashrefiyeh Armenian Evangelical Churches and the Anglo-American Congregation. The attendance was large, and more than 400 received communion.

Joint Communion Service

Organ Prelude

Doxology — Doxologie — ذو رمز الآب وال

Գոյ ի սրբոյն ամենայնումն

Լուսն Փառքն ի Գրգոյս

Call to Worship — Invocation — آيات الكتابية

Կոչ պաշտամունքի — Բացականչութիւն

The Lord's Prayer (in Arabic) — الصلاة الربانية (في العربية)

L'oraison dominicale (en Arabe)

Տիրամայրն աղօթք (Հրապարակ)

Բաղդասարի տուն (Հրապարակ)

الترنيمة – زى في كلام الاله الاسد – ٤ ادوار

Hymne—How Firm a Foundation — 4 strophes

Hymne — O people fidèle — 4 versets

Երգ — Որքան ամրապնդեալ է հիմն — (4 տունս)

Դասակ — Մեծանալիցուս ի փրկիչդ մեր (4 տող)

الزمور ٢٣ (في الارمنية)

Psalm 23 (in Armenian)

Psaume 23 (en Arménien)

Սաղմոս ԻԳ (հայերէն լեզուով)

Վեցերորդ ՍԴ (հայերէն լեզուով)

The Scripture Lessons — Lectures bibliques — قراءة من الكتاب

Սաղմոս Հայոց Մեկնեցուսն — Գ. Ս. Գրոցդ

1. Acts 2. 1-21 — 2. I Cor. 13

Les Actes 2. 1-21 — I Cor. 13

اعمال ٢: ١-٢١ — ١ كور ١٣

Գործք Բ 1-21 — Ա Կորնթ. ԺԳ

Գործք Բ 1-21 — Ա Կորնթ. 13

Prière — Prayers — Աղօթք — Տուն — صلوات

الترنيمة – يا ربّ أقرب – ٣ ادوار

Hymne — Nearer my God to Thee — 3 strophes

Hymne — Mon Dieu plus près de toi — 3 versets

Երգ — Ով մեր Աստուած, դէպ ի քեզ (3 տունս)

Դասակ — Տա Բարդ գրգռեալ սուրբս (3 տող)

The Communion — La communion — سر الاشتراك

Հաղորդութիւն — Սուրբ և Բաղդասարի

الترنيمة – يا سيّدي قد زايلت نحبي – ٣ ادوار

Hymne — Abide with me — 3 strophes

Hymne — Reste avec nous — 3 versets

Երգ — Մնա մեզ Տիրոջ (3 տունս)

Դասակ — Դուք Հանգիստս (3 տող)

Benediction — Bénédiction — البركة

Աւանդեալքդ Տիրոջդ — Պարտիք տուրք

Organ Postlude

An Aerograph from Palestine. We greatly regret being unable to print as usual the many reports of the observance of the Week of Prayer received at the Alliance House from overseas countries. Some of these take months to arrive, and among those lately received is an airgraph from Rev. G. L. B. Sloan, of the Scottish Mission, Tiberias, Palestine, which will be read with interest, not only for its reference to the Week of Prayer, but for its comment on the Jewish question in Palestine and the progress of the work of evangelism. Mr. Sloan says:

Scottish Mission, Tiberias.
January 29th, 1944.

Dear Mr. Gooch,

I am sorry that I have delayed so long in writing to you about the Week of Prayer in Tiberias, but immediately after it I was suddenly called away from Tiberias and could not write at the time.

This year we held the prayer meetings in the prayer hall of the Hospital. We had as usual very good attendances, and the spirit was keen and fervent. Rev. Abdullah Sayigh, my Arabic colleague, and I presided on alternate evenings. British police and soldiers helped to increase our numbers. Some of the friends expressed disappointment that the Jews were displaced from their traditional place on the Saturday evening, and said they hoped that in future years they would again be given their usual place for never were they in more need of prayer than they are to-day. I promised to mention the matter to you.

We are full of hopefulness in our work here. There is a spirit of deep unhappiness and disillusionment abroad among the Jews in Palestine. Some of them are realising that they have made a mistake in building their national home on a purely material foundation, and a few are turning to us Christians to ask for help in the spiritual crisis in which they find themselves. Many of the lads and lassies in the communal colonies are now pondering deeply the problems of life, and are ready to listen to what we have to say if we approach them tactfully and speak to them in Hebrew.

In September and October last I had the privilege, as chairman of the Near East Christian Council, of visiting large areas of the mission field in the Near East. I travelled through southern Turkey to Iraq and visited every mission station in Mesopotamia and some down the Persian Gulf. I found the brethren in the north full of heart. I was particularly glad to see the keen spirit of the young folks in Mosul. Down the Gulf the missionaries seemed to be feeling the weight of difficulties, but were bravely carrying on their witness. The British Army kindly ran me up the Russian supply line to Teheran, and I was able to meet the missionaries in North Persia. They are having wonderful opportunities now of spreading the Gospel and are full of enthusiasm. I tried to make contact with the Russians to find out something about the religious situation there and to commend to them the Gospel, but they are not allowed to meet with foreigners. As far as I could gather, there is a genuine religious revival going on in the Soviet Union. Let us hope and pray that there may soon be freedom there to evangelise.

Yours very sincerely,
GEORGE L. B. SLOAN.

Australia Co-operates. We are pleased to announce that the Rt. Rev. G. F. Cranswick, the lately appointed Bishop of Tasmania, has joined the membership of the Alliance and has consented to become a Vice-President. We have just published a valuable pamphlet by Bishop Cranswick (see page on cover) on the subject of "The Church in the Home." It is a pamphlet for circulation, and may do untold good if handed to parents. While we are writing these lines a letter arrives from the Archbishop of Sydney, Dr. Mowll, reporting that "despite the height of the holiday season (and heat), when so many are away, we had excellent attendances at the gatherings in connection with the Week of Prayer held in St. Andrew's Cathedral." This message, with which is joined "Best wishes for 1944" is of much encouragement. We have received also several similar and inspiriting messages from New Zealand and the great Dominion of Canada.

Tanganyika Returns Thanks. A further letter must be quoted, a most welcome communication from the Bishop of Tanganyika, Dr. Chambers, who says:

Diocese of Central Tanganyika,
Dodoma.
January 6th, 1944.

My Dear Mr. Gooch,

This is just to let you know what a help we have found and are finding your scheme of readings, and calls to thankfulness, confession and prayer during this Universal Week of Prayer. I am leading the cathedral congregation every afternoon this week, translating the English into Kiswahili, and the little band that meets there is thrilled with the wide scope and the appropriate subjects of the challenge which the Evangelical Alliance gives us in this call to Prayer. I have been personally appreciating the privilege myself, and with the congregation at Dodoma have been uplifted with a conscious fellowship of the world-wide character of this Week of Prayer. The devotions of our European staff at their weekly meeting on Wednesday this week were also guided most helpfully by your scheme.

Many thanks for this great world-wide effort. This part of the world is deeply appreciative.

Yours very sincerely,
G. A. CENTRAL TANGANYIKA.

Jerusalem and the Week of Prayer. Writing on February 21st, Rev. P. Nyland sends the fol-

lowing letter and news concerning the truly ecumenical observance of the Week of Prayer in Jerusalem.

Christ Church,
Jerusalem.
February 21st, 1944.

Dear Mr. Gooch,

As usual the meetings during the Week of Prayer were opened with a gathering at the Central Y.M.C.A. This year our new Bishop, Dr. W. H. Stewart, gave the address. Representatives of His Beatitude the Orthodox Patriarch and of His Grace the Armenian Patriarch were present, as well as the Superior of the Coptic Monastery. The meeting was a representative one, and members of all the Evangelical Churches took part. As the time for all meetings during the week had been fixed for 3.30 p.m., before the black-out in Jerusalem was lifted, the number of attendants was not as large as might otherwise have been, but one trusts that the result of the united confession, thanksgiving and prayer may not be less. One felt that in these days of universal suffering, anxiety and pain it was good to know that one could unite with millions of fellow believers before the throne of Grace. And one felt the privilege of doing so in the city where Christ prayed that we all might be one.

Unfortunately, I am unable to send you, as in previous years, a fairly large amount of donations. The 600 programmes sent you in July never reached, presumably having gone down "by enemy action." So we had to print programmes locally. They were again sent to Army chaplains, the German internees and churches in Jerusalem, Palestine and Transjordan.

Trusting you will receive this in good time. With best wishes for your work.

Yours very sincerely,
P. NYLAND.

War Prayer Meetings. On other pages we print some of the addresses at the United War Prayer Meetings at the Central Hall, Westminster, and we call special attention to the announcement on page 2 cover of future meetings. Our special reporter has furnished the following brief reports of the February, March and April meetings, in which we feel many unable to be present have joined in spirit and have thus helped the volume of prayer in the national interest:

TUESDAY, FEBRUARY 1st.

"Lead us speedily to that victory for which we hope and pray." This was the burden of the prayers offered by those who took part in the meeting at the Central Hall, on February 1st, when Bishop J. C. Mann (Assistant Bishop of Rochester) occupied the chair, and reminded those present that they had met to pray in the Name of the Lord Jesus Christ. Realising that God had brought the nation through many difficulties, and granted to it great deliverances, it was with confidence that we besought Him "to lead us forth to meet the tasks and trials that still await us." Remembrance was made at the Throne of Grace of those in authority, needing at this time, the Divine guidance and wisdom, and of the prisoners of war, especially those in Japanese hands, and those near and dear to them, needing the Divine comfort and blessing; also of the men and women engaged in difficult occupations, needing God's sustaining power and protecting hand.

TUESDAY, MARCH 7th.

The Deputy Senior Chaplain of the United States Armies presided. A quiet, devotional spirit prevailed throughout the meeting held in the Central Hall, Westminster, S.W., when friends met together on March 7th to remember the nation, and its special needs at this time, and to pray also for those who are allied with us in the great struggle against evil forces. There were periods for prayer and intercession, helpfully conducted by Col. W. T. Ross Flemington (Principal Chaplain, Canadian Overseas Force), the Rev. W. J. Noble, and the Rev. W. J. B. Moore (Senior Naval Chaplain, London Command). Friends left the hall at the close of the meeting conscious of having been in the presence of God, and of receiving strength worthily to witness for Him in these days of opportunity.

TUESDAY EVENING, APRIL 4th.

Lieut.-General Sir William Dobbie presided over the first of the evening gatherings this year, which drew together many friends from all parts of London. Entering into the Divine presence we made humble confession of our sins to God, praising Him for His gracious protecting care over us, and for His provision for our temporal needs. The Revs. W. H. Aldis, P. Middleton Brumwell, R. R. Williams, and General Sir Beauvoir de Lisle offered prayers asking God that He would grant to this nation and its Allies a speedy victory that would bring in a reign of peace, truth, justice and righteousness. Sir William Dobbie reminded us in his address that we were on the verge of great events it was a time when we specially needed the Divine help. He had already done wonderful things for them, and so they turned to Him with confidence and assurance.

[The address in full will be found on a later page.—ED.]

WHIT SUNDAY, MAY 28th, 1944

A Call to United Prayer

for the Manifestation of the Holy Spirit in the Evangelistic enterprise of the Churches.

THE approach of Whitsuntide recalls the Christian Church to the secret of her life—her enduement with the Holy Spirit. Once more there comes before her view the scene in which men and women, uniting in Prayer, received a baptism of power and love which drew them into a deep spiritual fellowship and prepared them for great evangelistic ministries.

It was not an easy world to which they were commissioned; it was a world in which the nations knew not God and gave their strength to false deities, selfish ambitions and fleshly lusts. Yet in that world in which evil was entrenched the Christians won transforming victories because in them was a Power above all the power of the enemy.

To-day again the world is in revolt against its Maker. The sin of man has brought upon him untold misery and the foundations of Christian civilisation are threatened. Millions are waiting in weariness and sorrow for some healing, rectifying word which will make life new. Many look forward to the end of war and the reconstruction of society, but the Christian knows that right and truth and freedom and brotherhood can be established only with the rule of Christ.

Has the Church the spiritual glow and passion that can enable her to present effectively the Gospel of the Redeemer? Does she not need a new baptism of the Holy Spirit, quickening her life and giving success to her witness? Is not God calling her once more to His feet?

In this hour of historic crisis when the destinies of nations are trembling in the balance, we appeal to our fellow-Christians in every land to wait on God in believing and earnest Prayer that He will make bare His arm and by His grace draw the hearts of the people in penitence and faith to Himself.

Every true revival has begun in Prayer. In the days of Wesley and Whitefield, of Radcliffe and North and Weaver, of Moody, Spurgeon, and Hay Aitken this was clearly seen. God is not changed to-day. Still stands the gracious word of our Saviour:—" If ye then, being evil, know how to

give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Can we refrain from "asking" Him? And the prayer of faith, answered in spiritual enrichment, will inspire the telling forth anew, in sermon, class and personal converse, of the message which changes men's lives. We shall enter into the spirit of the Apostle who wrote, "Woe is unto me if I preach not the Gospel."

Never was there greater need than now to proclaim the urgency of the new birth. Men can be at peace only when in harmony with God, and that can be only when a change of heart has made all things new. Let us ask a great thing of God, even the winning of a multitude throughout the earth to the Kingdom of our Saviour and Lord!

As representatives of sister Churches recognising the power of Christian unity, and the need for its manifestation at the present time, we express the hope that this Call to Prayer will be widely responded to, and be read in Churches and assemblies on Whit-Sunday, May 28th.

(*Signed*)

WILLIAM CANTUAR, *Archbishop of Canterbury.*
JOHN BAILLIE, *Moderator, Church of Scotland.*
HENRY TOWNSEND, *Moderator, National Free Church Federal Council.*
CHRISTOPHER ROFFEN, *Bishop of Rochester.*
WILLIAM WORCESTER, *Bishop of Worcester.*
SYDNEY G. MORRIS, *President, Baptist Union of Great Britain and Ireland.*
O. G. WHITFIELD, *Chairman, Congregational Union of England and Wales.*
H. F. WALLACE, *Moderator, Presbyterian Church of England.*
C. H. SHAWE, *Bishop, and President of Moravian Church Board.*
G. W. CARPENTER, *General, The Salvation Army.*
NATHANIEL MICKLEM, *Mansfield College, Oxford.*
J. LLOYD HUGHES, *President, Welsh Methodist Assembly.*
STANLEY H. DIXON, H. M. GRACE — *Secretaries, Conference of British Missionary Societies.*
W. M. KENNEDY, *Moderator, Presbyterian Church in Ireland.*
EWEN MACRURY, *Moderator, Free Church of Scotland.*
R. G. BERRY, *Chairman, Welsh Congregational Union.*
W. H. ALDIS, *Home Director Emeritus, China Inland Mission.*
G. CAMPBELL MORGAN.
E. L. LANGSTON, *Chairman, Keswick Convention Trustees.*
ERNEST BROWN, *Vice-President, World's Evangelical Alliance.*
ISAAC FOOT, *Vice-President, World's Evangelical Alliance.*
J. CHALMERS LYON, *Hon. Secretary, World's Evangelical Alliance.*
HENRY MARTYN GOOCH, *General Secretary, World's Evangelical Alliance.*

WORLD'S EVANGELICAL ALLIANCE
(*British Organisation*)
19, Russell Sq., London, W.C.1.
May, 1944

Portugal and the World's Evangelical Alliance

by EDUARDO MOREIRA President of the Portuguese Evangelical Alliance

In my article, "The Portuguese-speaking People in the Present World Struggle," published in the July-August number of "World Dominion," I told British readers that, in the course of recent years, only three mission halls had been closed by local authorities. Now, unfortunately, there is a fourth. The four are—two Baptist halls, one in Oporto and the other in Castelo Branco; a Presbyterian hall in Alcochete; and now one belonging to the "Brethren" in Estarreja, closed in July last.

Although the Evangelical Alliance has done all it can, no redress has, so far, been obtained; probably, in my opinion, due to the autarchic system, which involves almost unlimited confidence in its delegates on the part of the central Government. This I have inferred from replies I have received from secretaries in the Ministry, when, from time to time, I have had occasion to go there to lodge complaints.

All the same, I can by no means wholly endorse what appears in the November-December issue of the said magazine under the heading "Portugal."

The mistake the Portuguese are making is undoubtedly the mistake of which many are guilty in Europe in these days—that of disdaining minorities—and elsewhere it has gone the length of its being desired, or even attempted, to eliminate anything and everything which may delay or hinder the attainment of absolute national unity—an ideal which can never be realised. It is based on the Roman pattern, which, in caricature, has so often made its appearance in the course of history.

I fancy that, to the British mentality, not excluding that of the R.C. minority, this is unthinkable. None the less, it is the ideal of Continental nationalism. It is kept out of the picture by Col. Egerton, the British apologist of the Portuguese New State (see "My Homage to Portugal," translated into Portuguese by Flora Cardoso Abreu de Oliveira, 1940). His book would be more in accordance with the reality were there within the confines of Portugal and her overseas territories no Mohammedans, Hindus, Jews, heathen, agnostics or Protestants, who are affected by a cunning amendment to the Constitution, and if the Concordat and Missionary Agreement of May 7th, 1940, had not rendered religious minorities subservient to the Roman Curia.

While, according to the Constitution, all citizens are free to engage in any profession of their choice, it has happened that a primary school teacher, possessing all necessary legal qualifications, was obliged to relinquish her post because, as an Evangelical Christian, her conscience rebelled against certain exactions by the inspectors; and there is another who feels she too must resign, since innovations being enforced in her school have placed her in a similar predicament.

As I have already stated, this European error is making itself felt in Portugal; yet, while in some nations it manifests itself in a despotic and truculent manner, with us it is mild. Anti-Semitic tendencies on the part of the "green shirts" (the extremists of Fascist views) were promptly quashed by Dr. Salazar's wise and unaffected energetic action, while there has been no more than sporadic opposition to Evangelical Christians. Nor have the Portuguese at large taken to political "shirtings." They prefer the characteristic checked shirts of the Nazaré fishermen, which resemble the Scottish tartans!

On the part of many officials there is kindliness, or even friendliness towards us Evangelicals, and the head of the State, General Carmona, has always given me a cordial reception when I have had occasion to call on him. And surely we can expect no more than this from statesmen who are in the habit of dealing with things visible rather than with ideologies or abstractions, seeing that, socially, we are so insignificant in the land.

A thing which in particular has shocked not only Portuguese Protestants, but also persons of liberal views, is the increase in British R.C. propaganda, while, on the other hand, there is put forth no sound Evangelical information from the same sources. Why, it is asked, does the R.C. minority in Britain display so much activity while the non-Roman majority seems inactive and to be of no account?

To this query various answers may be given. There is a four-centuries-old link between the R.C.s of England and Portugal, and British veneration for the traditional may partly account for these close relations. Then, too, many Britishers may deem it but courteous to display to the nationals of another country the aspect best calculated to please them. To the Near East the British Information Service would hardly broadcast a talk by a certain Brother McNab I chanced to hear from the B.B.C. In that talk Hitler was likened to Mohammed's horse, which rendered barren the soil on which he trod, and the monk stated that in Portugal the Moors had ruined agriculture; whereas, in point of fact, it was they who brought cultivation to the country. Before they came it was practically non-existent. Thus, though no doubt ignorance alone was a countable for his statement, it was slander.

May I suggest that, perhaps, Hitler could better be compared to Caligula's horse, reputed to have met his end through over-eating of the golden grain!

"The Tablet" makes frequent references to Portugal, and prints excerpts from the Portuguese Press, obviously because this is good policy in the present situation. But the fact

would also seem to indicate an intelligent interest in Portugal on the part of British R.C.s, whereas, apparently, Protestants do not share this interest.

In Portugal we have a saying, "All rivers run into the sea," the counterpart of the English "All roads lead to Rome," and, from the Portuguese Catholic point of view, the ocean is Roman Catholicism, and it seems that the British Amazon is swelling the waters of that ocean!

Reading articles in the Lisbon paper "Novidades" on the centenary of Cardinal Newman, and the Portuguese translation of the booklet "Cardinal John Henry Newman—A Drama of Personality" (first published in the magazine "Aventura" in July last), as also the works of Charles David Ley and numerous quotations in the Press, I am led to the conclusion that British R.C.s are far more actively at work here in the Peninsula than are their Protestant compatriots. This I regret; not that I would wish to see aggressive propaganda carried on by any or all of the sects which have come down to our days from the Reformation, and still less by any of those abstrusely heretical sects which have come into being in more recent times.

Schism is repugnant to the Portuguese—now as ever. I would not quote Dom Joao de Castro, Viceroy of India, who culled from Germany refuse from the reformed altars with which to deck the altars of Portugal. Rather would I refer to Gil Vicente and to Camoes, who condemned the excesses of the clergy and of the monastic system, as also superstition and simony, while equally opposing the sectarianism of free Christianity.

What we Evangelicals of Portugal would fain see is the proclamation of the Gospel of Salvation, sound yet accompanied by tolerance and respect for the individual, recognising the right to divergence, while stressing the advantages of unity in "the mind of Christ."

The Evangelical Alliance carries on in Portugal, as well it may. Never hitherto have there been defined in the Portuguese language the great affirmations, the basic doctrines of Reformed Christianity, nor have its representative institutions been described. But now the most all-embracing Portuguese encyclopædia, at present in course of publication, is accepting articles on all such subjects.

There have been given talks, as, for example, one I gave recently, at which the Swiss Minister was represented, on the scientific and literary activities of Swiss missionaries. And though, in general, the Press is denied to us, more so than in the reigns of Dom Carlos and Dom Manuel, we do not hesitate to write to bishops, statesmen or writers regarding published misstatements. A humble effort, but all it is open to us to do.

On the other hand, within the Protestant camp we seek to promote mutual understanding between the various sections, in the assurance that the more Christ is exalted, so much the more will differences be regarded as of minor importance instead of their being stressed.

What is there to be done? Why, ever so much!

Some years ago I made a request that the originals of Copping's water-colours should be lent to Portugal, for exhibition to the public—and they would have been sure to attract our artists.

When I received a refusal, I smiled at what had been my cheek! However, the war has produced a changed outlook in the world, and priceless works of art have been travelling by land and by sea, not for the furtherance of the interests of Christ, but on behalf of racial hegemony or of goodwill between nations! Thus has the impossible been achieved; but not among us!

A few months ago I wrote to the British Institute, expressing regret that in a private exhibition of books for children in English, under its patronage, the books on show were almost exclusively R.C., so that visitors were bound to arrive at false conclusions regarding intellectual life of Britain. I received no reply.

I have, however, since had the satisfaction of seeing in the Swiss Exhibition recently held in Lisbon, a book section admirably portraying the various trains of thought in vogue in Switzerland. The mental attitude now prevalent in Portugal evidently being reckoned with, the following was to be read in the catalogue: "Perhaps everything may not be to your liking, and you may even dislike some titles at variance with your personal opinions. May we, however, assure you that Swiss books may be regarded as written in good faith."

Here is a charming little English book, "Portugal in English Literature." It quotes many writers who have given expression to praise of Portugal, among them George Borrow. Why, though, is nothing told of this agent of the British and Foreign Bible Society in the biographical sketches at the end?

Here are two good booklets: "One Hundred Millions of Catholic Martyrs" and "The Persecution of the Catholic Church in Poland." Well and good! But would it not be as well to have also a booklet on, say, Martin Niemoller?

That our people, our "man in the street," would welcome some such effort is proved by the fact that when the paper "Diario Popular" published a brief article on General Montgomery, in which it was mentioned that he makes a point of reading the Bible every day, and that he had recommended officers and other ranks under him to do the same, in Lisbon a noticeable interest in the Bible was aroused. About two years ago there was a suggestion that Hitler is "the Beast" of Revelation, and forthwith bookshops had a demand for the Apocalypse!

I have sought briefly to tell a little of what is being done through the Portuguese Evangelical Alliance, to stress what is not being done, to tell of what others are doing, of what we are doing, and of what we might do but are failing to do. May this, with God's blessing, stimulate some of His faithful servants, who are friends of Portugal!

The War Prayer Meetings

At the Central Hall, Westminster, S.W.

ADDRESS BY LIEUT.-GENERAL SIR WILLIAM DOBBIE, G.C.M.G., K.C.B., D.S.O.

These gatherings have been arranged ever since the beginning of this War, and they have continued without a break. At each of the gatherings we have looked back, and we have looked forward. To-night as we look back we do so with great thankfulness as we realise what God has done for us. I am so glad that we had the opportunity of singing the Doxology at the commencement of this meeting, and also of joining together in the General Thanksgiving, because I am sure that that describes just what we feel as we look back, and realise God's great goodness to us.

But we also look forward. I suppose we may, perhaps, consider this a very special occasion, because it seems likely that we are on the verge of very big things, we are on the very edge of great events, and of, perhaps, the greatest military operations that the world has ever seen, operations in which our troops, and those of our Allies, are going to take part. It is a time when we shall be realising how much we need God's help. It will be very nice when the Government is able to call the nation to prayer. I hope this will be done. But, meanwhile, you and I, and many others of God's people up and down the land, are seeking His face, and imploring His help.

Before I say to you what I have got to say, I want to read a few verses which have struck me very much in the 44th Psalm.

I think you will agree with me that those words are extraordinarily appropriate to the present time. They remind us of things that, perhaps, we are apt to forget; they remind us of things that must not be forgotten. That it is not our strength, our bow, or our sword that is going to bring us victory. It is God, and God alone, Who can bring us victory. "I will not trust in my bow, neither shall my sword save me. . . . In God we boast all the day long, and praise Thy name for ever."

It is right that we should give our Forces the very best weapons that human intellects can devise, and money can produce. It is right that we should give them these things; and we have done so. But we must remember that these things in themselves can never bring us victory. Our trust and confidence must be in God, and God alone.

I do not know whether you have noticed on page 3 of the programme that verse from Chronicles which seems to me to be very appropriate just now. Let me read it to you. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. vii. 14.)

I was reading that verse to-day, and was very much struck by four words in it. They are: "*humble*," "*pray*," "*seek*," "*turn*." God wants, I believe, to give us the help that we need at this time; He wants to give us the victory. But in order to do so He wants us to approach Him, and to ask Him for these things in the right spirit; and as we do so we must, first of all, humble ourselves, as we have already been reminded. We have got to "humble ourselves under the mighty hand of God," so that He may lift us up. As we look within our own hearts we realise that there is much that calls us to humble ourselves before God. It is not enough for us to say that the nation needs to humble itself before Him. We know that there are many things in our national life which are not as they should be. But we have to come closer home than that. We have, first of all, to confess that there are many things in our own individual lives that are not as they should be. We, and all God's people throughout this country, have got to humble ourselves before God. When Nehemiah prayed to God for His blessing on the people that he was leading at that time in Jerusalem, when he was confessing the sins of his people, have you noticed that he identified himself with them? Daniel did the same; he identified himself with the sins of the people, and made confession of them. You and I must do that too, if we want our nation to humble itself before God. You and I have got to do what we want the nation to do. May we take this word to heart? Let us approach God in the right way, and in the right spirit. I do not know that we are ever told in Scripture to examine each other, but we are told to examine ourselves; and we are also told to ask God to examine us, which is even more important. So let us do that. Let us humble ourselves before God.

The next thing is to pray. We have got to realise that we need God's help, and we have got to ask Him for it. Let us pray in confidence knowing that if we approach Him in His own way, putting from us those things which would interfere with the blessing H waits to bestow. He will, indeed, hear and answer our prayer. There are many illustrations in His own Word to show how He has done that over and over again in the past. I am constantly reminding myself that these things which are written in His Word, especially in the Old Testament, "are written for our learning, so that we through patience and comfort of the Scriptures may have hope."

And then we have got, not only to humble ourselves, and to pray, but we have got to seek to know God's will and plans for each one of

us; we have got to seek to know His purpose for our lives, and, having sought it, to carry it out, not in our own strength, but in reliance upon Him.

Lastly, we have got to turn from our sins. It is no good saying that we repent of our sins if we do not turn from them. That is the actual proof of the reality of our repentance, when we turn from those things which are displeasing to God.

There are many things which, perhaps, may hinder victory being given to us. We are apt sometimes just to concentrate on the more obvious ones. One of the obstacles in the way of victory is the resistance of the enemy. That, of course, has to be overcome. But that is not, necessarily, the greatest obstacle. The greatest obstacles may be found in the fact that God is not yet able to entrust us with victory. So it is important that we should look upon the matter in the way I have indicated. And please remember that I am speaking to myself as much, and, in fact, a great deal more than I am speaking to you. I believe that God is waiting to give us those things for which we long. Let us see to it that there is nothing in us to prevent that blessing from being granted to us.

We are on the verge of great things, and we are dealing with a God Who can *do* great things. That is the beauty of it. Nothing is too hard for Him. We have seen the wonderful things that He has already done for us in this War—Dunkirk; the Battle of Britain; Malta; and in other places. So we turn to Him with confidence; and we pray to Him to grant us success, in the way, and in the time that He sees best, so that His Name may be honoured, and His purpose may be fulfilled; and we, and the rest of the world, may be blessed by Him.

ADDRESS BY AIR COMMODORE P. WISEMAN.

We have gathered this morning in order that we may pray to God for Victory and I know of no greater service that we could render to our country than to beseech God that He will continue to guide our rulers, whether civil or military. I hope that the influence of these prayer meetings may not lessen, as we get more optimistic, for I think that may be a great danger in our national history. You will recall how in Old Testament times it was said concerning Uzziah in the 2nd Book of Chronicles that "he was marvellously helped, till he was strong." We know very well when we pray that God is not One Who is on the side of the great nation, or the small nation. God is on the side of that nation, and of those people who will do His will and carry out His purpose. In the earlier days of this conflict, when we were so very weak, we all felt a sense of our dependence upon God. And I am alarmed almost lest in these more optimistic days we as a nation get the idea that everything is going on all right now, and that, therefore, there is not so much urgency about prayer. That would be a fatal mistake.

You will remember the President of the United States, when the war between the North and South was going on, someone approached him with the remark that he hoped that God was on the side of the North, and the President very quietly said that what he was most concerned about was to know that he was on God's side. We do not thus meet together in order to persuade God to be on our side. We know very well that this is a conflict, not only between material forces, but there is a spiritual conflict behind all that is going on on the material side. And I submit to you that never in the history of the nation are we more certain and more sure of that. What we need to-day on the part of this nation is an acknowledgment of God. We know that only God can bring us victory. No one knows how and when this war will end. There have been remarkable things already that have happened. You remember how weak we were in those early days. Being on the active list it is not possible for me, perhaps, to talk in a political way; but you know we were so extremely weak in so many places that now we marvel. And sometimes when we have a Psalm like the 27th Psalm read to us, we almost scratch our heads and being to wonder. We say, "Well, that would have been more appropriate three and a half years ago, or even a year ago, when everything seemed to have gone wrong, and there were endless disappointments and setbacks. And now we are thanking God that He has turned the scale; and we can see that the tide has turned.

But I do submit to you that we must to the very end "wait upon the Lord." "Wait upon the Lord, and He shall strengthen thine heart." God is a stronghold to each one of us. The need for prayer is unquestionably tremendously urgent; and we have gathered together in order that we may make our own personal requests to God, and that we ourselves may get into a right relationship with Him that He may be able to use us in the bringing about of that victory which, please God, He will soon grant to us.

There has been one thing in this conflict which, possibly, has been outstanding; and that is the number of Christian men who have publicly given their testimonies to their faith in God. I do not believe that in the last war there was anything comparable to the outspokenness of our leaders in this matter. I would like to read to you a statement that has been issued by a number of Commanders-in-Chief. The statement was limited to Commanders-in-Chief. One could have got a number of Commanders, like General Montmogery, to sign it. But this has been signed by two from the Navy, two from the Army, and two from the

Royal Air Force. This is what the statement says:

"We commend the Gospel of Christ our Saviour, for it alone can effectively mould character, control conduct, and solve the problems of men and nations. Faith in Christ the Lord, and loyal obedience to His will, as revealed in the Bible, ensures peace of mind, and brings satisfaction in service to God and man."

That statement was signed by the Admiral of the Fleet, Sir Andrew Cunningham, now First Sea Lord; by Admiral Sir John Tovey, by General Alexander and by General Sir Bernard Paget, Commander in Chief of the Home Forces.

Over and over again our leaders have borne testimony to the fact of their belief that God was guiding and leading this nation.

Let us continue in prayer to Almighty God that this war may soon end, and in His own good way, and in His own good time.

ADDRESS BY GENERAL SIR BEAUVOIR DE LISLE, K.C.B., K.C.M.G., D.S.O.

What a dramatic story! (Joshua v. 13-15). I asked Mr. Gooch to read it because it bears on what I have got to say. It only occupies three verses. Will you bear with me while I seek to enlarge on it for a little while.

Joshua was oppressed with a sense of his responsibility. He had just taken over command from Moses who had died. He was fighting his first battle. He wandered about in the moonlight, oppressed by the weight of the responsibility that rested upon him. It must have been moonlight, because no stranger could have made his way into the camp by day, and he would not have seen the glint of the drawn sword except in the moonlight. Who was the stranger? We have the answer in the 15th verse. "Loose thy shoes from off thy feet, for the place whereon thou standest is holy." In the third chapter of Exodus God said the same words to Moses when He spoke to him out of the burning bush. "The place whereon thou standest is holy ground." This stranger could not have been an angel. In the last chapter of God's Holy Word we read of John the divine falling down before the angel to worship him; and the angel said, "See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this Book: worship God."

Joshua was told that he was in the presence of the Lord Christ, and Joshua learned three things. First, he learned that an unexpected, overwhelming reinforcement had come. Secondly, he learned that he was no longer commander-in-chief; that he was only chief of the staff. The captain of the hosts of the Lord had taken command. And, thirdly, he learned that success was assured. It was a new situation, and as we look round the world to-day we find much the same situation. In times of stress man instinctively goes to prayer; in times of danger a nation goes to prayer. I think myself—I thought at the time, and have thought ever since—this War was won on May 26th, 1940, when His Majesty the King appointed that Sunday a Day for National Prayer. I often think of that day. The whole nation, the whole empire, was kneeling before God in prayer. The part I recall so vividly was the meeting in the Coliseum in the afternoon, which was conducted by the late Rev. Canon Pat Macormack. I went there half an hour before the meeting was timed to commence, as I knew that the place would be crowded; and even then I had to go up to the third gallery before I could get a seat. Long before the time of the meeting the place was packed with people. I have been told that that theatre holds five thousand people; but that afternoon there must have been about six thousand present. No doubt a good many of you were there. Previous to the meeting, hymns were thrown on the screen, and we sang them. At three o'clock Canon Macormack came in, and in his own quiet way gave the reason for calling the people together. Then he said: "I propose to give out the subject of our prayers, and I will ask you all to say with me after each clause, 'Holy Father, please do for us, and in us, and through us, what you want.'" It was a most impressive occasion. I have never before attended a service so impressive. It was, indeed, a fulfilment of that clause of the Lord's Prayer, "Thy will be done on earth as it is done in Heaven." At the time I thought of Jesus in the Garden of Gethsemane. "O, my Father," He said, "If it be possible, let this cup pass from Me. Nevertheless, not as I will, but as Thou wilt." And, later, He said again, "O, my Father, if this cup may not pass from Me except I drink it, Thy will be done." A little later, you remember, Judas betrayed Him with a kiss, and Peter lost his temper, drawing a sword and striking off the ear of Malchus, a servant of the high priest. And Jesus said to Peter, "Put up thy sword into the sheath; the cup which My Father hath given Me, shall I not drink it?" Yes, His was obedience unto death. The cup that He drank was filled with the wrath of God for the sins of the whole world.

I went away from that impressive Service on that Day of National Prayer feeling then that the Lord of hosts was with us, and that "the God of Jacob was our refuge." The next day we heard that the Belgian Army had surrendered. It was a little bit of a shock, and when, three days later, a well-known Field Marshal said to me, "I want to tell you something. I have just come from the War Office, and I am told that the British Army has its back to the sea; it is surrounded by vastly superior forces. Nothing but a miracle can save them." In reply I said, "If a miracle is required, then there must be a miracle." And

there was a miracle. We knew then that the Lord of Hosts was with us, and He has been with us ever since. And in everything that has happened in this War we can see the hand of God, the hand of the Captain of the host of the Lord, stretched out to help us.

Why didn't Hitler attack us in our weakness immediately after Dunkirk? Some day, perhaps, we shall know the reason. If he had done so, it is reasonable to think that he would have been successful. If he had won the Battle of Britain he would have won the world. But our Captain gave us the victory. Why did Hitler attack Russia after having made an alliance with Russia? He attacked Russia to his own doom. Why did Hitler call on Japan to attack the United States? It was the one thing that brought America into the War, and without their help we could not hope to win. In all the happenings of this War you can clearly see the hand of God.

I like to read the 46th Psalm. "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge."

ADDRESS BY ADMIRAL SIR JOHN TOVEY, K.C.B., K.B.E., D.S.O.

We all hope after this War that we are going to make a better world; and we hoped so after the last War. A wonderful spirit of comradeship and understanding had grown up in the trenches, and on the seven seas, and in the factories. And, as always in time of trouble, many of us had turned to God; and we seemed well set towards success. And then what a terrible mess we made of our opportunity! One could spend a long time discussing the causes of our failure.

Of course, we really only vaguely knew what it was we were seeking. But was not the fundamental cause of our failure this, that we did not realise when we talked about a better world that we really meant a more Christian world; and that the only possible foundations on which to build was God's teaching? The last War and the present War are all part of a gigantic struggle between good and evil. And what we have already achieved up to date, and even when victory is granted to use over our enemies —that will only be but a short step along the road.

General Smuts the other day gave us an indication of the many and very difficult problems that are waiting for us. In this War we and our Allies have found it absolutely necessary to mobilise every man and woman in our countries, organising and co-ordinating their work to the last detail, so that there may be complete understanding and co-operation, not only within our own country, but with our Allies. It will be every bit as vital after the War for all the Christian Churches to mobilise and co-operate. I would go further, and say that in this country we have not restricted ourselves to Christian allies. We have got to enlist the help of everyone who is on the side of good if we are to stand a chance of finally defeating evil. What success is achieved will depend a great deal on our leaders in Church, in State, and in industry. But they of themselves can never win through. It is absolutely essential that each one of us, young and old, should realise as Churchmen and Churchwomen their responsibility, and see to it that they do their share. To some of us it may be difficult to know what part we have to play; but I am certain if we pray to God for guidance and help, we shall learn what our job is, and be given strength to see it through.

We are fighting for as fine and noble ideals as men have ever fought for, but those ideals will not have been fully achieved by victory over our present enemies. It was a curious and, somewhat, unfortunate feature after the last war, when many people, with the best of intentions, told their children how gloriously and unselfishly their fathers and their brothers had died, without emphasising enough the wonderful cause for which they had fought. Some children came to think that War itself was a glorious thing, and they grew up almost to hope that another War would come and give them an opportunity, not necessarily to die, but at least to face death as courageously as their fathers and brothers did before them. Surely what we must teach our children is that it is the ideals for which our men and women are so selflessly giving their lives that make their death so glorious; and it is for them to ensure that those ideals are attained. In doing this, they will truly be sharing in the glorious deeds of this generation.

In discussing the future with other people, I find they are all agreed that we must develop a better understanding and a better spirit between the management and the workpeople; that we must be more unselfish, and more out for the common good in our everyday life as individuals, and as members of the community in which we live. And that same spirit must prevail between nations and governments. When after listening to them I remark that what they suggest is that we should live more Christian lives, they at once agree. But it is remarkable that practically none of them refer to Christianity until I do. This is very sad, and I feel of terrible importance. Why is it that we are so painfully shy of talking about religion? It would seem that we are almost ashamed of admitting openly that we are Christians. Possibly it has something to do

with the way in which we were brought up. Looking back on those days, I feel it was rather reminiscent of the instruction nowadays about "careless talk." Religion was not looked upon as a proper and ordinary subject for conversation and discussion. If it was talked about at all it was always talked about in whispers. Young people were always afraid of being regarded as pious. I admit myself that even up till now it has always required all my courage to talk to my ship's company about religion.

Another point which, perhaps, I may be allowed to make, and which is entirely my own feeling, is that Christ's teaching is not meant to be an abstruse and difficult subject, that it is so often made out to be in the pulpit. It is essentially simple, so that we ordinary people can introduce it into our daily lives. It is very noticeable how so often it is the uneducated people who live the most Christian lives.

I would like to finish on a note of great hopefulness, which I assure you is entirely genuine. Some few months ago people were suggesting that there is little interest in religion nowadays. That is entirely contrary to my own experience in the Navy, where, nowadays, we have a very fair cross-cut of every section of the community. You have heard of the spirit of our Army in North Africa; you have heard of the "Padre's Hours." And we have very similar meetings in our ships. I have not time to tell you about it, but I have had indisputable evidence of the same interest in religion among the workers in the great industrial districts. Let us dispel the conception of religion as a gloomy, one-day-a-week business, and spread abroad a joyous, living faith in God, and a steadfast belief in prayer. We are very fortunate in the fine leaders we have in the Churches to-day. I have been privileged to meet a great many of the padres representing every creed in the Fleet. They are magnificent men. And with that leadership, and with those men in the forefront, that spark, which I am certain is there, will be fanned into a flame.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

It is constantly borne in upon us with ever increasing urgency that the supreme need of the hour is more and yet more believing and prevailing Prayer.

We are all sadly familiar with the material havoc resulting from the world war, but it is less easy to discern the spiritual havoc.

There is no doubt that the spiritual conflict and havoc are even fiercer than the material.

How far are we, to whom has been entrusted the ministry of Prayer as our part in the conflict, responsible for failure and defeat?

LET US GIVE THANKS—

FOR the Whitsuntide reminder that the Holy Spirit still dwells in the one Church, and is the Holy Spirit of promise.

For unprecedented response, at home and abroad, to the Call to the Universal Week of Prayer, 1944—and for the issues, seen and unseen.

LET US PRAY—

FOR our forces and those of our Allies, that God will be with them, and give victory and a just and lasting peace.

For ourselves, that we may find humility, endurance, courage, and activity in this anxious time.

For the peace of Jerusalem, and for those who are the immediate victims of the great and wicked tragedy which has befallen the Jewish people—let us ask God that He will grant them comfort in their sorrow, ease in their pain, and light in the darkness of all their fear and uncertainty.

For the 98th Annual Meeting on Monday, May 8th, that all the arrangements may be for the glory of God, and the Spiritual advancement of the Alliance.

That liberality may not be found wanting in the increasing financial responsibilities of the Council during another financial year which commenced on April 1st.

For the united War Prayer Meetings, as they continue during the summer months.

Religious Freedom in the Atlantic Charter & the Washington Declaration

In view of the widespread misconception as to the relation of the Four Freedoms to the Atlantic Charter and the Washington Declaration it is of first importance to be clear as to what that relationship is.

The Four Freedoms were first mentioned by President Roosevelt as an *ideal* in a speech to Congress (6th January, 1941), and were as follows:—

"*In future days* which we seek to secure, we look forward to a world founded upon four essential human freedoms.

"*The first* is *freedom* of speech and expression—everywhere in the *world*.

"*The second* is *freedom* of *every* person to worship God in his own way—everywhere in the *world*.

"*The third* is *freedom* from want—everywhere in the *world*.

"*The fourth* is *freedom* from fear—any where in the *world*."

Later, on 15th March, 1941, the President said: "They may not be immediately attainable throughout the world, but humanity does move toward these ideals through *democratic processes*." Again, on 17th May, 1941, he said: "Even our right to worship would be threatened. . . . We accept only a world consecrated to freedom of speech and expression—freedom of every person to worship God in his own way."

On 14th August, 1941, the joint declaration over the names of the President of the United States of America and the Prime Minister, Mr. Churchill, *made known* certain *common principles* in the national policies of their respective countries on which they *base their hopes for a better future for the world*.

This declaration consisted of eight points of a strictly political and economic character, which have come to be called the "Atlantic Charter." The only reference to freedom is in the sixth:

"Sixth, after the final destruction of Nazi tyranny, they *hope* to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which *will afford assurance* that all men in *all* lands *may* live out their lives in *freedom from fear and want*."

No reference is made to the more fundamental freedoms of speech and worship, nor are any of the four fredoms, previously pronounced essential, made *the basis* of the "Atlantic Charter." The two referred to are appended as a corollary to a *hope* connected with a desirable peace.

This was, of course, noticed in America, and questions were raised as to where in the Charter the more fundamental freedoms of speech and worship were to be found. On 21st August, 1941, the President answered this question: "It is also unnecessary for me to point out that the declaration of principles includes of necessity the world need for freedom of religion and freedom of information (!). No society in the world, organised under the announced principles (in his speech of 6th January, 1941), could survive without these freedoms, which are a part of the whole freedom for which we strive." This is the personal opinion of the President, but it is not so declared in the Charter.

He continued making references to the importance of religion and faith in his speeches on 27th October and 15th December, 1941, and on the 1st January, 1942, the famous Washington Declaration was signed by 26 nations (by August, 1943, it had 32 signatories). This was not a treaty, nor was it an agreement in the legal sense.

The Washington Declaration consists, firstly, of a paragraph subscribing to the Atlantic Charter; secondly, of a paragraph beginning: "Being convinced that complete victory . . . is essential to defend life, liberty, independence and religious liberty"; and thirdly, of a declaration by the signatories: (1) that they pledge their full resources, and (2) their full co-operation. "Religious liberty" is stated as one of the things to be secured only by complete victory, to achieve which is the object of the declaration. Here again, religious liberty remains an assumption.

Later, on 6th January, 1942, the President explained that the consolidation of the United Nations' total war effort was "the primary objective of the declaration of solidarity," which was signed a few days before in Washington. "They" (the Axis powers), he added, "know that victory for us means victory for religion, and they could not tolerate that."

These are, indeed, high ideals. Can they be translated into agreements binding upon the nations? We heartily endorse the President's further statement in the speech of 6th January: "Our own objectives are clear: the objective of smashing the militarism imposed by warlords on their enslaved peoples—the objective of liberating the subjected nations—the objective of establishing and securing freedom of speech, freedom of religion, freedom from want and freedom from fear everywhere in the world."

Although all these statements regarding the Four Freedoms have no legislative endorsement, nevertheless, the President made the assertion on Washington's birthday (23rd February, 1942), that: "We of the United Nations are agreed on certain broad principles in the kind of peace we seek. The Atlantic

Charter applies not only to the parts of the world that border the Atlantic, but to the whole world; disarmament of aggressors, self-determination of nations and peoples, and the four freedoms—freedom of speech, freedom of religion, freedom from want and freedom from fear." It would seem that America has come to take freedom of speech and freedom of religion as so axiomatic that there is a failure to realise how very precarious these rights were in most parts of the world before the war, and how largely they have been non-existent since. Such cardinal essentials cannot safely be assumed in the kind of world in which we live.

The Press has been much too optimistic in reading out of the "Charter" and the "Declaration" support for the Four Freedoms which is not justified in fact. Even freedom from want and fear still remains in the region of *ideals*.

The demand for the inclusion of religious liberty in post-war settlements cannot be based on anything specifically in these documents. The only appeal that is possible is to President Roosevelt's speech of 6th January, 1941, and to his other explanatory statements since made—all purely domestic occasions—which give expression to a *hope* binding on no nation, not even on the United States.

Even the statement: "Freedom of every person to worship God in his own way" does not go very far in the direction of religious freedom rightly understood.

It is well to realise clearly what it is that is being contended for here, for religious liberty must include freedom of conscience, freedom of witness, freedom of worship, freedom of mission, freedom of the religious Press (including the printing and circulation of the Bible) and freedom to provide (or secure) the religious education of children.

"Freedom of worship" might simply mean the maintenance of the *status quo*, and could be interpreted on behalf of any religious community (say, Islam) as safeguarding the rights of its followers by denying all propaganda on the part of others as a breach of this freedom. Such a phrase, therefore, does not in the least convey what we mean by religious liberty. If the securing of this and the other freedoms depends, as President Roosevelt says, on the "democratic process," then it would seem that even he recognises that this must continue to be fought for throughout all the world, and must not be left dependent on possible interpretations by individual statesmen, or on assumptions based on public documents. The forces of toleration and religious liberty are challenged to face the concrete situations which will arise when peace treaties are being formulated. It is then that the fight for "the four essential human freedoms" will have to be fought out. It is the wiser policy, therefore, to assume nothing, but to prepare for action.

ALEXANDER MCLEISH.

"THERE is a passage in the 'Popular Report' of the British and Foreign Bible Society which we take the liberty of quoting here; it seems so apposite. Speaking of the world which we hope is to be after the clouds of war have rolled away, the writer says:—

"'Love is mightier than the sword—yes, even when it seems to be helpless. The House of Commons has witnessed many a memorable hour in the course of its long history, but seldom one more moving or more honourable to itself than that in which the members stood in silence as a token of their sorrow at the massacre of the Jews of Europe and as a pledge of their determination that such evils shall be ended.'

"Mr. Harold Nicolson, who was present in the House at the time, described the remarkable scene and pointed out its significance.

"'The whole House stood silently for a moment as if in prayer. Such a scene has not been witnessed within the memory of man, nor is it possible to dismiss it as a mere gesture of defiance designed to excuse or to conceal our practical impotence. It was more than that. It was a startling and unrehearsed affirmation of principle; it was a pledge of intention. To our Jewish comrades it brought solace and encouragement; to their persecutors, however much they may deride it, it will cause a certain uneasiness.'

"The sword alone cannot avenge the Jews of the great wrong done to them, or restore to them a place in the world; all the sword can do is to remove their tormenters and clear the way for the healing help that springs from sympathy and brotherhood. When the sword has finished its work, love can begin.

"For ourselves, we feel that there can be little doubt that the destructive Biblical criticism, which has so long held the field in Germany, has been the main cause of setting the German people on the Gadarene slope down which it has rushed into the sea of vileness in which it is even now perishing.

"Let us take warning. In later pages of its Report the Bible Society draws attention to the fact that the Bible is no longer the household book it used to be and that there are many homes in which there is not even a single copy to be found."

From *Jewish Missionary Intelligence*, Organ of the Church Missions to Jews.

The Church and the Home

By the Rt. Rev. G. F. CRANSWICK, Bishop of Tasmania

Address delivered at the Church Missionary Society's House, London, on Thursday, January 6th, 1944, in connection with the Universal Week of Prayer.

RECENTLY I came across this sentence at the beginning of a leading article in an evening newspaper: "The building of new homes is one of the most urgent post-war needs." Of course we know that the paper was referring to the building of new houses, and there is no doubt about it that that is a very great need, and it is a problem that will have to be faced. But I am sure you will all agree with me when I say that an ever greater need to-day is the refashioning of our home life in this dear old England of ours. Building new homes in that sense is as important as a subject of prayer as any other subject we are asked to pray about this week.

"The Church and the Home." Let us remember that those two are linked together; and as members of the Christian Church and the various parts of it, we are absolutely one in our thought in this prayer meeting to-day as we think about the subjects that have been put down for our prayer.

I think we must admit that since the last war, in addition to there being a good deal of "jerry-building" in the matter of houses, there has also been, if I may use the phrase in this connection, "jerry-building" in the matter of building real home life. I do not know what the marriage figures are—they must go into thousands or millions—many marriages are contracted in registry offices, but far more are solemnised in churches throughout this land. Yet in those new homes that have come into being through that sacred act, the marriage service in a Church of God, there has been a great failure since the last war.

I think we Christian people must be prepared to admit that some of the failure is due to the disgraceful housing conditions in far too many places in this land. If we Christians fail in recognising that, we are, I believe, blameworthy. Most of us here probably have homes which are really worthy in an architectural sense as well as in other ways. How can we pray earnestly for the kind of home life which is going to refashion life if it is not possible for families to have quiet and silence? I do not want to over stress this point, but I do feel that we Christians are often in danger of not recognising that that is one of the causes of failure—not the most important, but there it is. The most important cause, as I see it, is not the disgraceful housing conditions, but the equally disgraceful spiritual life that has entered our land and affected the home life of this country.

It would be possible for me, or anyone in touch with our home life, to paint a pretty black picture of the spiritual state of many so-called homes in England. It would be possible for this meeting, or for Church Assemblies, to pass resolutions, and in fact they have done it, condemning this state of affairs; but, my friends, as we meet in the presence of God here, in the spirit of prayer, I think you will agree with me that rather than paint dark pictures, the first thing that we Christian people should do is to confess the sin of shattered and unworthy homes.

Here again let us remember that the topic for prayer is "The Church and the Home"; let us recognise that there is failure on our part, and that we must confess before God that that is so. So let the first thought in our prayers to-day be one of confession. Let each one of us also look into the state of our own homes. I think you will agree with me that there are none who can stand before God and say our own homes and family life are perfect as God Himself would have them to be. Therefore let us begin with this, and then confess the failure of the Church in this matter.

But further, when we come to our prayers do let us be positive and definite; and not only so, but follow our prayers, as always should be the case, with appropriate action. This can be done not merely by those of us who are clergy and ministers, but by the godly laymen and laywomen also. If you are going to leave it to those who are

ordained ministers of the Word of God to deal with this whole question of home life, it will be impossible. But if we can get our laymen and laywomen to pray, not only at this meeting, but right on through the year, and to be used of God to this end, I believe we can rightly feel and believe that God will answer our prayers. So under this topic "The Church and the Home" I would like to suggest one or two things for your consideration.

First of all, you will have been struck, I am sure, as I have been, by the reports and letters of our men at the front. Last night on the wireless and this morning at eight o'clock, as I was listening, there was someone saying how much the lads at the front—on all the fronts—depend upon news from their homes. I was very struck by the fact that once or twice lately men in high position who have come over from the various fronts have besought us when we write to our lads we should give them news of home, and the people in the home, and what is happening, and assure them that we are still keeping the home fires burning. That is going to be, so the leaders tell us, an important factor in keeping up the morale of the men. If that is so, if those boys who are fighting for us out on all the fronts of the world, in their quiet times and times of rest receive word pictures of their homes in this country, though many of them may not be ideal homes, I am certain we have been given something by God in this situation on which we can build in the days to come.

There is evidently a longing for home, especially round Christmastime. We have laid far too much stress on the plum puddings, as if you cannot have Christmas without turkeys and puddings and mince pies! Of course they are assets, as we all know, but they are by no means the most important things! I am quite sure, from things I have heard myself, that the things our soldiers have enjoyed most at this season have not been the puddings, but the thought of us, and of the Christmas bells, and the people meeting in their churches, and the prayers going up in the homes of this country. These, I believe, are the things on which we and they can build in days to come, if only we can buy up this opportunity by proclaiming what *we* know to be the foundation of the building of a home, then there is hope for the days ahead. That foundation is the living fact of Christ as the unseen Guest in every home. However disgraceful that home may be, our Lord Himself, brought up in a home, is there, waiting to be the Master of that home.

The sort of thing we can say, whether we are parsons or lay people, to people who long to build their homes on deeper spiritual foundations, is this: "Shall we not remember that it was His Father's plan that His Divine Son should be brought up in a home and experience life in a family?" It is true He was born in a stable, but after that He went to that lovely home in Nazareth; and the influence of that home upon His life must have been very great indeed."

There is another point I want to make. We can tell families that are stricken to-day that our Lord was not only brought up in a home, but enjoyed the hospitality of the home. Think of what the Bethany home must have meant to Jesus in all the strain of his life; just to be able to turn in and find that hospitality ready for Him. What comfort He might bring if invited into such homes.

And I think of another home, the home of Zaccheus, that extraordinary little money-grubbing man there up a tree, because there was no room for him in the crowd. No one would let a publican have a front seat! Jesus sees him up in the tree, and Zaccheus sees Him looking up and hears Him saying: "Zaccheus, make haste, and come down; for to-day I must abide at thy house." There is a message in that for us, both ministers and laymen. We who know that the grace of God can re-fashion our homes, let us go to men and women up and down the country and urge them to join with us in prayer and work for the reestablishment of Christian homes.

I would suggest two things. First, cannot we begin to spread what has already been commenced in some places, namely, pre-marriage training for engaged couples? I would like to see that happen right throughout the Churches of the land. Just as we Anglicans, in our Confirmation classes, train our candidates for that solemn event, shall we not pray, right through the year, that the grace of God may be poured out on ministers and clergy, so that before they join people in holy matrimony they should prepare them for their new life? There is a responsibility laid upon us ministers to do that.

The other thing is this: let us help parents to teach their children to pray. Such a lot has been written on that subject, but why leave it in print? Why not get out among

the people in our parishes and show them the way to do it? They are just longing to know how to teach their children to pray. My wife could tell many stories of success in this work. There is a way of service here for all Christians.

There is also the reinstatement of Family Prayers. As long as I live I shall never forget the cane settee against which I used to kneel at family prayer. I cannot claim that I always attended very closely to the prayers, but I pressed my nose against the cane, and my brother used to say: "There are funny marks on your nose," because of the pressure! But the pressure of that family habit has left its mark on my life.

Finally, let me say this. It was back home that the prodigal was welcomed after he saw the error of his ways. Let us take that as a message to people whose homes are sub-Christian, and tell people that they may have Christ in their homes; that the Christ who told the story of the father welcoming the son back is the One who will welcome them back to Himself and become the master in their lives and homes.

There is yet another word about this question of teaching boys and girls to pray. You may think me rather a daring person to have done such a thing, but before I knew I was going to Tasmania I was thinking about a public school for my boy. He is eleven and is at present at St. Michael's, the C.M.S. school. In another year he will have to go up to a public school. I drafted a letter to the headmasters of public schools. I have only sent it to one as yet. I wrote saying: "My boy has been brought up in his home to read the Bible every day, to pray, to make an intercession list. In other words, we have begun to train him in his private prayer life. If he goes to your school, what opportunities will he have to continue that?" The headmaster wrote and thanked me saying: "As a matter of fact, there are no opportunities. The only thing is, perhaps the boys will go into the chapel. Some of them say their prayers in bed. But since your letter has come to me we have considered it and will arrange that some such thing can be done." I commend that to you who are parents. Make sure that you choose schools in which the personal prayer life of your boys and girls can be developed and not ruined.

PRAYER IN THE HOME

The Call of the Hour

In this hour of national peril there comes to every one of us a call. Surely God is speaking to us and bidding us seek His face. As a people we have wandered from Him, yet He is merciful and willing to be entreated by us. Let us pray for pardon of all that grieves Him and grace to live henceforth in accordance with His will.

The combat of to-day is essentially a spiritual one. An attack is made on the principles of our Christian civilisation—righteousness, truth, liberty, mercy—and it can be overcome only by the exercise of spiritual power, through union with God.

Private Prayer

The call comes first for private prayer. All down the ages it has been the intercessors who have obtained victory over wrong. God acts through human channels—men and women submitted to Him and trusting in Him. To such He says, "Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me."

Family Prayer

Then, is there not a call to the heads of households? The family is the unit of the nation. Surely in every home there should be a daily lifting up of hearts to our Heavenly Father on our country's behalf. If in your house there is no custom of family worship, with reading of the Bible, will you not start it now? It will bring blessing to you and yours, as well as to Britain.

Common Prayer

And out of these personal and household petitions there will come a new reality into the united prayers of the House of God. Still stands our Saviour's promise. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Continental Evangelical Life And Work

Post-War Churches of Europe

It is fitting that the attention of Christian people of all denominations in this country should be focused, as far as possible, on the post-war relationships of the Churches of Europe, with each other, and with the Churches of other countries, particularly those of Great Britain and America. There is evident a great desire to help in every way possible the Continental Churches, but we sincerely hope that this will find expression in practical endeavour to create and promote mutual understanding and spiritual fellowship among all who follow Christ in sincerity and truth, rather than in seeking to further formal plans and schemes for what is known as "'reunion.'" We hope this is the feeling among the leaders, here and over there, of Christian life in occupied Europe, and it is the natural desire of the World's Evangelical Alliance to be of help to them in every possible way. Two recent and official communication have afforded the Council much satisfaction. One comes from the Minister Plenipotentiary and Counsellor of the Polish Embassy in London, in which his Excellency says:

"'I firmly believe that the activity of the World's Evangelical Alliance, which for a century has served the noblest ideals of our Christian civilisation will contribute to the reconstruction of Europe on the basis of liberty, justice and the dignity of man.'"

The other communication comes as we are writing these notes. It is from Dr. Frank M. Hnik, Hon. Secretary of the Anglo-Czechoslovak Christian Fellowship. Dr. Hnik writes: "Thank you for your letter and for the kind comment which you make about Czechoslovak policy in peace and war. I too share your hope that Czechoslovakia will soon be liberated and you will then be very welcome when you come to continue your important work for the World's Evangelical Alliance, which always had a group of enthusiastic supporters in the Evangelical Churches of Czechoslovakia." We confidently look forward to the responsibilities of the Alliance in regard to post-war Europe, and we ask the prayers and practical help of our readers everywhere to help to make possible adequate fulfilment of those responsibilities, not only in witness, but in kind.

What the Alliance Represents

We think this a good time and place to restate what the World's Evangelical Alliance represents in its approaches to Continental Churches and their union and unity. For nearly a century the Alliance has been the vehicle of aid to foreign Churches and communities, in many ways, relief, religious liberty and, not least, spiritual fellowship in the things which accompany Salvation. The late Lord Brentford, when addressing in London a large gathering of representatives of the Continental Churches remarked:

"It is really a wonderful thing that this World's Evangelical Alliance should have been formed in 1846, with no particular fighting organisation behind it, with no particular lad to promulate throughout the world; but an Alliance of those who, with the founders, realise the importance of Christian unity based on the central and fundamental doctrines of the Bible. Perhaps some may wonder why it was necessary to start this Alliance so long ago. I think that perhaps it was because England, so far as her religious life was concerned, had got sleepy at the end of the eighteenth and the beginning of the nineteenth century. Quite true it is that we, like other countries of Europe, had had the great Reformation. The Reformation had perhaps had more effect on the life of England than on that of any other nation. We claim to be, as a nation, Reformed and Protestant. Our own Church of England and our great Nonconformist Churches are all Protestant Churches. They all believe in the fundamental doctrines of the Reformation, they all hold dear those great heroes of the Reformation—Luther, John Huss, Wycliffe, Tyndale, Latimer, Ridley, Cranmer, all of them household names in England to-day.

"There was, of course, a keen desire for Christian Union on the part of many; but, somehow, one hundred years ago, the religious life of Great Britain had gone to sleep. There was a kind of weariness in the Churches; there was a kind of laxity in religious principles; but I think it was partly because of that that this Evangelical Alliance was formed. There was not in those days the need for the Alliance to defend the Reformation as there is to-day. There was then no organised party in the Church of England sneering at the Reformation. There was no organised body of men whose whole life and purpose it was to destroy the real effects of the Reformation and to take us back to pre-Reformation ideas and pre-Reformation practices. Had that been the case one could understand the founding of the Evangelical Alliance. But we can understand the need to-day for an Evangelical Alliance such as this in order to combat that very serious effort which is being made in our own land to undo the glorious work of the Reformation, to belittle its principles and to take us back, if not to the Church of Rome, at least to what is called the Anglo-Catholic Church, very closely allied in principle, in practice and in detail to the Church of Rome. That was not the case in the early part of last century. The real case was the dearth of active religious life and work in England, and it was in order to re-state the great fundamental Truths of the Reformation, in order to impress them upon the people, in order to revive the life of Evangelical Christianity, and to promote its comprehensive unity, that this great Alliance was formed.

Christian Unity in Faith and Fast Lord Brentford concluded his address with these words:

"The real strength of this Alliance has been *that it has definite principles*. In these days we do want in everything—in life, in religion, in politics, in ordinary everyday life, definite principles. We need to found ourselves upon definite principles which we believe in, which we live for, and which, if we have the spirit of our ancestors, we should be prepared to die for. The principles of this Alliance are the principles of the Reformation, the great fundamental doctrines from which the accretions of Rome were purged away, and which took our land and all the countries back to the Gospel of Jesus Christ, to the original doctrines of Christianity, to the original principles upon which that marvellous Church of Christ and His apostles were founded, the principles upon which it has been built up all these centuries.

"This Alliance then came forward in 1846 to re-state in plain simple language those principles. They are very simple, very plain, very true. The Divine Inspiration, Authority and Sufficiency of the Holy Scriptures.' You do not find that accepted to-day in every religious meeting in the world. Attacks are made upon the Bible from all quarters. I am not going to speak to you to-night defending the Inspiration of the Bible, or proving the Inspiration of the Bible. I am simply going to say to you, the Bible is here, the Bible exists, and it is its own proof. The Unity of the Godhead and the Trinity in Unity is another of the principles which do not bear discussion. These principles are matters of belief. The Incarnation of our Lord Jesus Christ and His Atonement for the sins of the world. The great principle of the Reformers, first in Germany and then here—the doctrine of Justification by Faith. The whole of Evangelical Christianity is included in these principles. I well remember an episode in the life of Luther. When someone asked him whether it was allowable for a man to wear a cope, he replied,' Let the good man wear what cope he likes, if he only preach the doctrine of justification by faith.' Justification by faith and copes do not go well together, and Luther knew it!

"Those doctrines are doctrines which need restating to-day more than ever. An effort is being made to increase the power of the priesthood, to put between the man or the woman and his or her God a human being as an intermediate, an intercessor, a priest who alone can obtain and pronounce forgiveness of sins. That is not the basis of the World's Evangelical Alliance, neither is it the basis of the Gospel of Jesus Christ. I want all of you to join this Alliance, and to work for it."

News of Pastor Niemöller News of Pastor Niemöller, which comes from a Swiss source, is very welcome.

"Pastor Niemöller's health," it is stated, "is good and his detention less strict: he has been given a bed instead of the pallet which was his only couch until recently. He is interned with five Roman Catholic Churchmen. Intercession on his behalf continues in his church at Dahlem. His wife is allowed to visit him every fortnight. He is greatly saddened by the news that his younger son is suffering from tuberculosis."

Let us all remember Pastor Niemöller in our prayers, and with him many others in concentration camps or other confinement for their faith in Jesus Christ, and the supremacy of good over evil.

The Presbyterian Register We always welcome the arrival of *The Presbyterian Register*, the magazine of the Alliance of Reformed Churches holding the Presbyterian system. We have met its editor, Rev. W. H. Hamilton, in conferences of the International Protestant League, held in past years in various European countries—its last in Czechoslovakia. We look forward to the reinstatement of that League, in which the World's Evangelical Alliance has responsibilities for its British interests. Both its President and General Secretary, Dr. Slotemaaker de Bruine and Dr. G. Ohlemuller respectively, have passed away since the outbreak of war in 1939. Notable among the Continental references of the *Register* before us is a letter from Dr. Adolph Keller, who has returned to Geneva from America. Dr. Keller is able to report that Church work in quite a number of occupied countries of Europe is going quietly on as a real life of faith under the Cross. He stresses the needs of our Greek brethren, and thus unconsciously emphasises the Alliance fund for relief which is referred to under "Headquarters Notes." We are glad through the letter referred to to hear of our old friend Dr. Kalopothakes, who is in Athens and still the counsellor and friend of Evangelical interests.

Christian Europe To-day We have received from the publishers (Epworth Press, 12s. 6d.) a copy of "Christian Europe To-day," by Dr. Adolph Keller, which is packed full with information concerning the situation in Europe, and which comprehensively reviews the past, the present and the future. Dr. Keller believes there is still a Christian Germany, and so do we, but we do not suggest that this is the time for distinguishing between the one or the other. Dr. Keller's book commences with the words "This is a dark book, and yet a book of hope"; it closes with a chapter entitled "A mighty fortress is our God." Here is the hope for Europe, for us all. In the meantime Europe is a canvas on which to-day only a sombre picture can be drawn. Perhaps only Dr. Keller can write the book we review, which contains so much which is informative and arresting that it must be read rather than reviewed. In a chapter on "Spain and Protestantism," after speaking of the Spanish Evangelical Alliance receiving

recognition at the hands of the Spanish Government, and of its most recent efforts for the re-establishment of religious liberty throughout Spain, Dr. Keller adds, "In patience and endurance Protestantism must carry the Cross of Christ, and can only cry after centuries of oppression, "Lord, how long? How long?"

Religious Liberty in Russia Many Christian people to-day are rather bewildered by the visit of the Archbishop of York to Russia, and of the granting of what appears to be a measure of religious liberty to the Russian Orthodox Church. In a recent volume, "People, Church and State in Modern Russia" (Student Christian Movement, 6s.), Paul B. Anderson discusses the whole question of religion in Russia, and we commend his book to those who wish to obtain a clearer insight to the riddle of religion in Russia. It would seem that if there is this measure of religious freedom, there is also complete freedom of anti-religious action. We quote from a contemporary.

"Whether recent happenings indicate a change of heart on the part of the Russian rulers, there is, without doubt, a change of policy. And there are indications that it is a change welcomed by the masses of the Russian people. It is not possible that the religious life of so vast a nation could have been stamped out in a generation, and though driven underground for expression, it, without doubt, persisted throughout years of oppression and experiences of the most barbaric persecution. There had been evidences for a considerable time of the sharp antagonism between the State and what had been left of the Russian Church had been weakening, and the distress and suffering caused by the war have served to bring opposing parties closer together, and have, perhaps, made the comforts of religion more real to rulers and people. The relations between Church and State in Russia had never been easy or harmonious. The office of Patriarch, now we are told revived, had been abolished by Peter the Great, who accused the Church of obstructing his Westernising reforms. This was as long ago as 1721, when he substituted for the office of Patriarch that of the Holy Synod, which became simply a department of the State, and consisted of the six Metropolitans. It is true that the office of Patriarch had been revived in 1917, but the occupant was afterwards tried by a Bolshevik court and disappeared in 1923. Now we are informed that a Patriarch of Moscow and all Russia has been elected and a Holy Synod, with ecclesiastical functions only, constituted, all with the approval of Stalin. Thus we must realise that the Soviet has shifted its ground very fundamentally since the framing of its first constitution which contained a clause authorising anti-religious propaganda. To what extent this will ensure religious toleration, and whether such toleration will be extended to Christian bodies outside the Orthodox Church, e.g., the Russian Baptists, is not at all clear. One would be inclined to suspect a recrudescence of the old alliance between Church and State which existed under the Czarist regime and led to the corruption of the Church and to complete subservience to the State. A sinister thought occurs to one: is this an astute move on Stalin's part to control, and so neutralise, religion, as a more effective policy than direct opposition and persecution? It is too early yet to form a considered opinion as to the direction the tide is flowing, but the situation is of vital interest to the entire Christian Church and should be watched with vigilance and sympathy.

Christian France To-day A pamphlet under the title "Christian France To-day" has been published by the Student Christian Movement (9d.) which looks back and looks forward. In discussing the question "What then of the future for religious France?" the writer concludes, "The dictum of General Smuts that 'France is finished' becomes almost laughably inept when we listen to those who know her from within," but if, as the pamphlet continues and concludes, it is true that "the Fourth Republic of to-morrow will be a new democracy in which Christianity will have a vital share . . . by its influence on the whole spiritual life of the people, for these two spiritual forces, Roman Catholicism and Protestantism, formerly in conflict, have recognised each other and joined hands," there is a big question mark as to the religious as well as the political future of France. Except for this we are thankful to know that "all the signs seem to point to a great resurgence of French Protestantism."

Anti-Semitism in Sweden It is reported that the Swedish Minister of Justice has been instructed by the Swedish Parliament to prepare a Bill making anti-Semitism an offence. The Bill will be submited to the next session of Parliament and is certain to be passed. Sweden will thus be the first country to introduce such a measure countering anti-Semitism. The Swedish Parliament declared in a resolution that anti-Semitism was "inhuman according to Swedish conceptions of law.

The Bill will make it a crime to "attack or threaten certain groups of human beings for their race or religion." It will also be a crime to abuse a Jew in public or in writing, so that more than two people can hear or read it, and a crime to do anything likely to raise hatred or contempt for groups of human beings because of their race or religion. It will also make it an offence to carry on anti-Catholic propaganda. We are seeking to obtain some further information concerning this closing sentence of the report. Can it be possible that in Protestant Sweden it has or will become a crime or even an offence "to carry out anti-Catholic propaganda?"

Reunion Notes

Evangelism There are many signs that different sections of the Church of Christ are more than uneasy by the absence of a living Gospel in their midst. There is a growing feeling and conviction that the Churches must return to direct Evangelistic work if they are to progress. A writer has recently described this country as being "a pagan nation," but this is not correct; far from it. We are not a pagan nation, but are we becoming a non-Christian people? Are the Churches attracting more than a small proportion of our people? Are those who do attend the Churches largely those of riper years, and has the interminable appeal to ordinances and ritual much attraction for youth, and those who believe that the whole wide world is aflame with God, and that we may be "nearer to Him in a garden than anywhere else on earth"? The answer to these enquiries centres in the Gospel of Christ. We ourselves are of opinion that the preaching of the Message of the Gospel of Christ is the Divinely appointed channel for winning young and old to Christian faith and fellowship, the larger unity "By this shall all men know that ye are my disciples, if ye have love one to another." If the Churches are weak to-day it is because they have lost the power and message of Evangelism. People everywhere are seeking help and are too often disappointed in ecclesiastical convention; but they are keenly alive to the positive preaching of the Gospel of Christ, and where this is faithfully proclaimed the Churches are full. We are aware of the increasing complexity of modern social and religious problems, of the surging insurgent life that the war and other upheavals have created, but the antidote is Christ, and the "foolishness of preaching" can meet all needs and overcome the creeping paralysis that has overtaken so many Church leaders of to-day. Had we more faith in the Gospel as the "power of God unto Salvation" Evangelism would have wider and deeper results. Every sign of return to Evangelism is to be welcomed.

The World's Evangelical Alliance and Evangelism For some months the Council have had under intensive consideration proposals, which have come to them through various channels, that the Alliance should initiate a post-war Campaign of Evangelism which should be co-operative and ecumenical, taking in the widest possible authority and influence of the united Churches of this and other countries. Even the secular Press has given prominence to the need of some such movement which will arouse the national conscience and lead to revival. One outstanding newspaper has inserted a letter in which the writer said: "There appears now to be one religious purpose which is worth while testing—let the disciples of God take their religious appeals to the 'open spaces,' make interchange of churches without considering creed, organise now as brothers with the same purpose, the same need, a religious revival on a common basis, singing understandable hymns to good music. The Christian people are surely waiting to respond to such an appeal with open hearts and minds to greet the coming of the Lord in the new and better world." Another Press organ, in a leading article, remarked that "some such outburst of national emotion may follow the war," and added "even if it is an old-time revival of spiritual religion it should be welcomed." The Council having taken steps to consult with heads of the Churches, Missionary and other bodies, are assured of support in any such undertaking as that proposed. Believing that the hand of God is guiding in this direction the Council have unanimously adopted the following resolution:—

"That whereas there is evident at the present time, and throughout the Christian world, a desire for emphasis upon the furtherance of Evangelism for its own sake, the Council of the World Evangelical Alliance after consideration of appeals and proposals which have come to it as a central body representative of all Protestant Churches, feel called to take preparatory steps with regard to such a campaign in consultation with Christian leaders and representatives of Christian organisations."

Bible Criticism Happy those who can say they still believe the Bible to be, and not merely to contain the Word of God. Modern critics of the Bible are apt to talk glibly of "the assured results of Higher Criticism," but we are still kept waiting for their tabulated results, and need have no fears if and when they appear. The undermining influence of what is called "Modern Thought" is apparent to-day in the Churches, and has found its way into broadcast talks, even to the schools, in which doubt is cast upon portions of the Bible, most unfairly, we think, as this privilege in the hands of the B.B.C. does not give the unwilling and instructed hearer the right of reply. We repudiate on every ground the statement that any part of the Holy Scriptures is untrustworthy. Dissent from Scripture is dissent from God, and dissent from God is infidelity of the worst type. In a volume, *None like it*, long since we presume out of print, the late Dr. Parker, of the City Temple, wrote:

"If the Bible is wrong in history, what guarantee is there that it is right in morals?

"If the Bible is not a reliable guide in faith, how do we know that it is a trustworthy guide in doctrines?

"If there are two creations, why may there not be two resurrections?

"If there are two genealogies, why not two Christs?

"If the Bible is untrustworthy upon points which we can definitely test, how do we know that it is to be depended on in matters we cannot prove?"

And he justly adds: "These enquiries may be crudely put as to form, yet they are neither unreasonable nor unnatural, nor are they to be treated with professional haughtiness or contempt." Yet such is the treatment almost everything said on the side of Bible orthodoxy receives from the teachers of the opposite school of thought.

Meeting the Challenge

We welcome the entry of the London Bible College upon the present-day scene of modern criticism of the Bible and Christian truth, and note that in a recent lecture on the subject of "The Bible and Criticism" Dr. J. W. Ewing, a beloved member of the Council of the World's Evangelical Alliance, dealt with two main branches of Biblical criticism, the Lower (or textual) and the High (or literary and historical). The textual critic, Dr. Ewing said, is the servant and helper of every Christian. Higher Criticism takes the text which Lower Criticism places before it, and seeks to learn all it can as to the authorship, date, literary form and historical implications of the book. Such investigation is likely to be helpful, but the course of criticism has been deflected by the acceptance of certain unproved theories, which has undermined the faith of many in the accuracy of the Scriptures. The main stream of Higher Criticism takes its rise from the year 1753, when Astruc pointed out certain differences in the style and matter of the Book of Genesis, which he considered indicated differences of authorship. Other critics arose, and the Pentateuch generally was assigned to unknown authors, designated J., E., J.E., P., D. and others, and in time the critical movement came to deny that the Pentateuch with its story of the founding of the Hebrew religion, belonged to the age of Moses at all. How is the challenge to be met? Only by an appeal from theory to facts. Archæology confirms that the religion of the oldest Semitic peoples was a primitive monotheism, and that a ritual was carried on in the wilderness having many points of remarkable likeness to that instituted by Moses. The critical tendency in regard to the New Testament has long been to regard the Gospels as written many years after the events they record, and so as lacking the testimony of eye-witnesses. But recent discoveries of MSS. older than any we possess have led to a reaction in favour of earlier dates. The best answer to hostile criticism is to let the Bible speak for itself. In times of anguish and perplexity when an assuring word from God is longed for—a word to heal a broken heart, to ease a troubled conscience, or to give light on that which lies beyond death—it is the ancient Word men seek, not the negations of the critics. The best thing that could happen to-day would be a return to the Bible—the Bible studied, obeyed, proclaimed: let the Bible have free course, in sermon, in class, in daily life, and it will renew its victories, to the blessing of men and the glory of God.

Do Evangelicals Lack Scholarship?

The Union of Evangelical Clergy in the Diocese of London recently listened to an address by their Bishop, in which Dr. Fisher contended that Central and High Churchmen had a firm grasp of the principles of theology, that Free Churchmen were equally expert, but that Evangelicals did not apparently possess that kind of equipment. We are quoting from a Press report, and express the hope there may be some redeeming feature of this utterance of which we are at present unaware. Incidentally we understand those present were, later in the address, warned as to the nature of authority and the necessity for obedience, but we have not received a full report of the proceedings.

The Bishop's remarks seem to constitute a serious reflection upon Evangelicals, and we are glad to see that more than one of the Church of England newspapers devote attention to the criticism. It would not be difficult to quote a noble succession of Evangelicals in the National Church, but their "firm grasp of the principles of theology" was and is directed to the grand truths of the Reformation, in England as elsewhere, justification by faith and through the grace of God alone and not on any human interpretations of the Sacraments as seem to be growingly popular among "Central and High Churchmen." A writer in our contemporary *The Record* comments: "They unvested and abolished the altars from their churches, and placed in their place simple wooden tables around which they might remember in holy fellowship their Lord's death. All was made to point towards the emphasising of central Evangelical truth." He adds: "The true Evangelical is a man who glories in being put in trust with the best tidings which ever sinful man can hear. When he is gripped by the fact that the Gospel of grace is that which alone can meet the deepest needs of man, he must proclaim it. He must study its application to every circumstance of life. A man with a burning message, which everybody must know, will never be a man suffering from an inferiority complex; he will be one consumed with a burning passion. Everything will be directed to one end—his discipline of life, his methods of worship; his friendships and his study."

We have many Evangelicals of this type in the Church of England to-day, but is the glory of Evangelicals clouded by Episcopal authority and influence? A question arises whether there is room for a Cromwell in the confused Episcopal interpretations to-day of theology in its relation to the National Church as being by law Protestant and Reformed.

The Free Church Moderator Speaks Out

The Federal Council of the Evangelical Free Churches is happy in its choice of Moderator for the year 1944-45. It is rarely that a Church leader speaks out so frankly as did Dr. Henry Townsend in his induction address, and he will carry the thanks of very many for what he said. The occasion was the Council's fourth annual congress at Westminster Chapel, London. The address covered a wide range of Free Church interests, but was notable in its arrangement of organised Christianity to cast out Fascism and Nazism. It was entitled "The Ground We Stand on." After examining and exposing the major sources of the failure of the Church in relation to theology and the Christian ministry, and alliance with the State, in which history was recalled in its relation to the Church of England and the Tsarist Church of Russia, Dr. Townsend came to the Roman Catholic Church. The wide circulation of EVANGELICAL CHRISTENDOM prompts us to quote in full this part of the address:

"We turn now to the Roman Church, whose political policy in four European nations has brought one damaging blow after another to the Christian religion. Has the Roman Church been creative of good government in Italy, Spain, France and Germany? The Vatican was involved in the rise of Fascism. Any one who doubts this fact should read Salvemini's recent book "What to do with Italy." This book accuses and convicts the Papacy and the king of responsibility for the Fascist revolution.

"The attack on Abyssinia began on October 3rd, 1935. But Marshal de Bono disclosed that Mussolini had decided in 1933 to make war on Abyssinia: he instructed de Bono to be ready to attack not later than the autumn of 1936. The Vatican must have known of these preparations; and the Church blessed the war from the outset. Mussolini was sprinkled with holy water and designated 'the man of God.' Then came the civil war in Spain, largely provoked by the Church; then followed the invasion of Albania and Greece. Neither the use of poison gas nor the slaughter of Guernica from the air by German machines, nor the unwarranted invasions of Norway, Denmark, Holland and Belgium, brought forth any denunciation from the Vatican. The torture and brutality of Fascism in Italy, the terror of the island gaols, the murders of opponents, were as revolting as anything done under the Naris in the grasp of the power of the State; but no moral resistance came from the Vatican. Recently the Roman Hierarchy in France advised French Catholics to support the Laval-Petain government.

"Nor can we exonerate the Papacy of a measure of responsibility for the rise of Hitler to power. The Roman Catholic vote in Germany was reckoned at eleven millions and turned the scale in the final election which gave Hitler his small majority. This was made possible through Catholic diplomacy. Von Papen, expelled from America in the last war, had his Catholic clique in Germany and at the Vatican. Rarely has Hitler shown more cunning than when he sent this scoundrel to negotiate agreement with the Papacy. The present Pope, who had spent much time in Germany while Nazism was fighting for power, and at that time was Secretary of the Papal State, signed the Concordat. So determined was the Vatican to secure privileges for itself it entered into an agreement which turned millions of Roman Catholic votes in Germany to the support of the Naris.

"Can the Roman Church, in its present form, survive the world judgment which has moved against her? The Reformation of the sixteenth century was a deep wound in her body, but the spiritual, moral and political forces moving against her to-day are on a far vaster scale.

"British democracy, attacked by Christopher Dawson and Roman Catholic editors in this country, has now risen from inertia and beaten Fascism to the dust. The insolent mask of Mussolini has been torn away. The Italian nation is reduced to shame, rags, poverty and desolation. In the midst of this retribution can the Vatican continue as if these things had never happened? Will the verdict of history exonerate this Church which was allied with a Government founded on terror and lawlessness? How can this institution hope to wash its hands in innocency?

"While I speak in this manner I am fully conscious of multitudes of good and devoted men and women in the Roman Catholic Church: we know their piety though we reject the double standard of morality of the Canon Law. But Romanism sets Hierarchies and clergy and monastics on a higher moral level than the laity. And have these Hierarchies moralised politics, or christianised the social structures of those States with which they have been allied or made agreements? The answer of these later years is decisive.

"I agree with Dale, who called Free Churchmen in his day to accept the challenge of the superstitions and betrayals of the Church of Rome. 'For the Protestant to be silent,' said Dale, 'concerning the errors which impair the religious strength of Roman Catholicism would be treachery, not to truth merely, not to Christ merely, but also to his Roman Catholic brother.'"

Dr. Charles Brown on Reunion

Described in the *British Weekly* as "almost a nonagenarian," Dr. Charles Brown, late minister of Ferme Park Baptist Church, is contributing to that newspaper a lively autobiography of much interest to all, especially to those whose memories take them back to the nineteenth century. In a recent instalment Dr. Brown refers to the subject of Christian unity and on the use of the term "reunion" says:

"We have come a long way in the direction of Christian unity in my lifetime. So far indeed

that we are bound to go further to be consistent, and so far that we must not despair of going further ultimately. I never use the term reunion in advocating the closer unity of the followers of our Lord. I want to know what it means exactly. If it means reunion with an unreformed Roman Catholic Church I don't want it and could never agree to it. In its refusal to allow that anybody, however godly and Christlike can be saved outside its borders; in its doctrine of Papal infallibility; in its mariolatory and doctrine of salvation by works of merit, you have not merely the negation, but the denial of evangelical truth and of the New Testament. And excepting the acceptance of an Italian Pope, the Anglo-Catholic section of the Church of England is tainted with the same beliefs and practices, which we consider to be erroneous concerning the way of salvation. If by any means an all-embracing union, including the unreformed Roman Church, were created, it would surely mean a new division. Many thousands of evangelical Christians would break away, and the disunion would be wider than ever. But that is most unlikely to happen unless there should come a mighty evangelical revival which would touch and change the Roman Church and affect us all. At present the Roman Church will have no dealings with the rest of us. They refuse to admit that any of us, Established or Free, are Churches at all."

An Ill-timed Criticism The debate in the House of Lords on Bombing raised a painful question, and among those who attempted to answer it none figured less wisely than Dr. Bell, Bishop of Chichester. Dr. Bell has done much for those enduring persecution and suffering in occupied countries of Europe, and we wonder, when his conscience caused him to make complaints on the bombing of Germany and Axis territory whether he could have visualised the possible effect of his utterance on our enemies. We do not wish to make this magazine a pulpit of personal opinions, except to say that total war has been forced upon us and our Allies, and that while no Christian nation or people can exult in destruction and the horrors which war entails, to be compelled to take action, which was initiated by our brutal enemies, can and must be excused on many grounds, especially that of stern necessity. Literally we are contending for our all, and not only *our* all, but for the future of civilisation and humanity. It is only through prayer and the hand of God that we have been so far delivered from defeat and destruction in their worst senses.. The onus of bombing is on our enemies, and we feel sure that the ill-timed criticism by the Bishop of Chichester in public, and in a privileged chamber, is not shared by the vast majority of our people. We note that President Roosevelt has placed on record his view that the Germans must bear full responsibility for the bombing of Rome and other historical and sacred monuments in Italy. "Everyone knows," he said, "the Nazi record on religion. Now Germany has used the holy city of Rome as a military centre. It is a logical step in the Nazi policy of total war, a policy which treats nothing as sacred. We on our side have made freedom of religion one of the principles for which we are fighting this war. We have tried scrupulously, often at considerable sacrifice, to spare religious and cultural monuments, and we shall continue to do so."

"Ne Temere" The Decree For long years the World's Evangelical Alliance has sought to expose the claim of the Roman Catholic Church by Divine right to regulate the way in which the sacrament of marriage may be administered. It will never rest satisfied until this claim is made illegal in this country and subject to penalties. A vital principle of civil and religious freedom is at stake. We are glad to learn from a Press report that the Bishop of Durham, Dr. Allwyn Williams, criticised the policy of the Roman Church towards mixed marriages in his presidential address to the Durham Diocesan Conference.

Supporting the protest by the Archbishop of York (Dr. Garbett), who in January, criticised non-Catholics who yielded easily to the demands of the Roman Catholic Church that in the case of a "mixed" marriage the non-Roman should promise that any children should be brought up as Roman Catholics, Dr. Williams said:

"It is clear that much harm is being done. Great unhappiness and sometimes the breaking up of homes results.

"Some priests frighten people by telling them that a 'mixed' marriage is no true marriage and perturb them by insisting on the re-baptism of children baptised in non-Roman churches on the plea that there is just reason to doubt the validity of such baptism.

"People in some parts of England do not realise the seriousness of this matter. Here where the Roman Catholic church is strong, there is ground for real concern."

Observing that he had spoken with more moderation than he felt, the bishop added: "Family life is inevitably disturbed at present by the grim pressure of war and the long separations it brings. It is lamentable that a great Christian church should think it right to follow the course which, in the experience of many of us, it does follow."

The Education Bill The Education Bill has now passed through the Committee stage in the House of Commons. In its religious clauses the Bill is largely an agreed measure, although there are aspects of "agreement" which will not please everybody, but on which we cannot enter here. We advise our readers to obtain and read for themselves the official report on the debate in the House of Commons as given in Hansard for Tuesday and Wednesday, April 4th and 5th.

In reading the report of the debate on the closing day of the debate in Committee we are concerned that Sir George Hume should have found it necessary to draw attention to the unsatisfactory content of the Cambridgeshire syllabus (which is in use at many of the schools to-day), a whole portion of which is given up to the question of myth and legend. In other words, the Bible, instead of being explained, is being criticised. Sir George Hume drew attention to the syllabus in its references to Isaiah's prophecy in which it says: "It is not suggested that the writing of Isaiah pointed to Jesus of Nazareth, but that Jesus found in the writer's conception of the suffering servant a new possibility in Messiahship through a life of redemptive suffering." It was only under repeated calling to order that the speaker was able to get any hearing for his timely protest, but, we quote from Hansard. Sir George continued: "I am chairman of a very representative body of Christian societies who are extremely anxious on this point. They see what is being allowed in the schools now. They see what has been approved by the Church. I have here a list of the Committee who drew this up, and it includes leading ecclesiastics and leaders of the Free Churches. These people are supposed to teach the Christian religion, but here they are allowing something which undermines everything that we believe in, and takes the whole of the supernatural out of the Scriptures. We understand the matter will be referred to agin on the Report stage of the Bill; but what a revelation of Christian reunion in a matter which concerns Christianity in its highest sense. All praise to the Member of Parliament for Greenwich in his timely exposure and protest.

The Evil of Spiritism The recent trial at the Old Bailey on charges of fraud in the practice of Spiritism (this is a more appropriate word than Spiritualism) may be taken as evidence that its influence is widespread, and its dupes numerous. Nevertheless, eminent names are associated with a cult which is not confined to the ignorant or the merely superstitious. Like every other phase of thought that appeals to certain departments of human nature, Spiritism has a vogue that lasts until its fallacies and evils are discovered. We are glad that at last attention is being given to the root evil of the cult. Will control is essential to the proper conduct of life. When men and women lose their will power they drift backwards and forwards. Drink and insanity are the inevitable end. Mental specialists as well as ordinary physicians are aware of this. Leaders of psychical research have sounded a warning against the danger, and the victims of the craze are now becoming known to those of their circle. We cannot surrender our wills to any but God without meeting disaster.

"Our wills are our, we know not how,
Our wills are ours to make them Thine."

God alone can receive into His keeping without danger the wills of men. To entrust the control of our wills to men or women—real or the creation of our fancy—means moral ruin in the long run. All history teaches this, and only fools close their eyes to the lessons of experience. The silly nonsense that passes for "revelations" need not trouble us. We have read so much of it that we have become weary and know not a single new fact revealed by spiritism. But what really is a source of deep anxiety is the grave peril associated with dabbling with spiritism as seen in loss of will control and the withdrawal of the soul of man from its true Keeper. No man has ever become worse by his association with the Saviour—many have been ruined by their adoption of spiritualistic ideals. We could say much on the very grave moral psychological disturbances caused by the loss of control over thought and imagination. We have said enough to direct attention to the root evil.

THE NEXT TEN YEARS

"What will happen in the next ten years, who can say? The signs of the times, the events that Scripture leads us to expect, happening with bewildering rapidity before our very eyes, are multiplying on every hand.

"One thing the Christian is expecting. The promised return of our Lord must be very near How will that coming affect each one of us? Will it find us as those who have humbly accepted the Lord as our Saviour? If so, we shall be among those who will have the joy of being caught up to be for ever with the Lord.

"'The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we [*believers, and only believers on the Saviour*] which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.' (I Thess. iv., 16, 17.)

"Scripture unfolds much that will happen to the Jew before the Lord comes with His heavenly saints to set up His earthly kingdom, and reign over His ancient people as their Messiah, and over the whole earth as Son of Man. When that day shall come, 'The earth shall be filled with the knowledge of the glory of the LORD as the waters cover the sea.' (Hab. ii., 14.)"

World Mission Notes

Rome in the Mission Fields

In this magazine we have consistently drawn attention to the menace to Protestant Missions of Roman Catholic action in the Mission Fields. The war has made no difference, and we do not see why it should, for the Roman Catholic Church pursues its campaign of violence against everyone and everything Protestant whether at home or in the Mission Fields. It is this which has caused outspoken criticism of the International Missionary Council and the Conference of British missionary bodies in their relations with Roman Catholic Missions, which still continue to receive sympathetic attention, despite flagrant attacks by the Roman Catholic Church on the sincerity of Protestant Missions and their frequent accusations of missionaries directed to charges of proselytising, and the more serious charge of political reactions. *The Lightbearer*, for instance, the official organ of the Sudan United Mission, in its April issue prints the following: "Ever increasing opposition from the Roman Catholics and Moslems is being experienced at Lafiya (Nigeria), where Miss W. A. Wells is working. Both parties do their utmost to dissuade the people from allowing their boys to attend our school," and in the same magazine prayer is asked for concerning "the growing opposition by the Roman Catholics, which is being experienced at several of our stations." We could quote many other cases to substantiate the charge against Roman Catholic Missions.

African Missions and Roman Catholicism

It is well known that if the plots and schemes of the Vatican with Fascist Italy had materialised and not been frustrated by the overthrow of Mussolini and all his evil works, Abyssinia was a starting point for a Roman Catholic attack upon Protestant Missions and Protestantism generally in Africa. Africa was to become a Roman Catholic continent, and the danger of this Vatican hope is by no means passed, nor is it alleviated by the "parallel lines" policy of reunion now finding recommendation in this country with Episcopal and Free Church connivance. In a letter (written last January) received from Nairobi a correspondent says: "It is amusing how few people see that Papism is Ecclesiastical Nazism. Given *one* head who is supreme, no 'leader' or 'Pope' can possibly tolerate any sort of rival or dissentient. If there is only one, a second is a wicked rebel and a blasphemer, who must be crushed. How can that possibly be avoided? To my mind it is inevitable. The scheme has many advantages for the quiet subservient man—order, effectiveness, definiteness, security and freedom from any effort to face problems for himself. If he does what he is told, he is O.K. in this world and the next. The price is surrender of all liberty of thought; but that is to many a pleasant surrender. It only hurts the man who has some craving for liberty, some unwillingness to bow, some doubt whether the 'Leader' is really all that he would like to appear. If political Nazism is broken, I take it that one day there will be a revolt against Ecclesiastical Nazism. Now there is a huge mass of men who want political liberty, freedom of speech, and material liberty, freedom from fear of want; but the number of men who really care about spiritual liberty is, I think, comparatively small, or at least; if they really do care much, they forget it in the political and material. They hate Hitler's Nazism, but they rather admire the Pope's. Some of us see that Ecclesiastical Nazism is more dangerous than political or economic, or more degrading; but at this time most men do not feel it. Roman Catholicism is apparently only one form of religion which men can choose if they like, and men will continue to think of it like that until, or unless, the Papacy succeeds in attaining what it has always known to be an essential element in its theory, temporal power. Then men would be forced to realise what Ecclesiastical Nazism really means in practice in the political world. Romans, of course, fancy that it would mean a sort of Christian Golden Age, a millennium of Christ; but others know that Christ's saying that His kingdom is not of this world, is truer than that, and that the domination of the world by a Pope would not be all jam.

"I get more and more in despair over the state of the Church, but I remind myself that we are still in our infancy, and behave like infants. As for Missions, when I see Roman Catholics making Roman Catholics, Church of England making Church of Englands, Church of Scotland doing the same, Methodists and all the thousand other sects doing the same, I feel a complete stranger in the world. And when I see men trying to meet this welter by engineering schemes of unity from the top, I feel not only a stranger but a foreigner."

Basutoland Mission

The work of the Paris Evangelical Missionary Society is a valuable link with French Protestant Missions in these days when we look forward to a restored France and to the renewal of the *entente cordiale* which is a vital ingredient of post-war peace and progress. It may be remembered that the World's Evangelical Alliance some years ago received at the Alliance House the Paramount Chief Yeta when visiting this country, and the Alliance has long taken interest in the evangelisation of Basuto and Barotseland. The organ of the Mission, in its British interests, reports: "From nearly

every station come tokens of increasing attendance at services; greater liberality on the part of believers; young people asking for baptism; older ones bearing Christian testimony, publicly as well as privately, in their own villages." Here again we find insterference on the part of Roman Catholic interests, and we quote from the Mission organ again: "Our Mission has also to cope with Roman Catholic rivalry, especially in the educational sphere."

South India Scheme for Church Unity Readers will exercise their own judgment on the reply of the Archbishop of Canterbury to the Metropolitan of India in answer to questions concerning what action the Province of Canterbury would take in the event of the inauguration of a United Church of South India. We quote from our contemporary *The Record*.

"Wisely and typically the Archbishop in an accompanying letter begins with a note of warm appreciation of the great efforts, even to the point of sacrifice, that English Churchmen in India are making for a great cause. Two questions were asked by the Metropolitan. One, whether Canterbury would break off Communion with the Church of India, Burma and Ceylon, should the scheme go through. The Archbishop's reply is a definite negative. The Church of India, Burma and Ceylon, apart from the loss of four of its dioceses, remains unaltered and in full communion with Canterbury. The second question was whether Canterbury would refuse to be in communion with the Church in South India. There the answer is not quite so straightforward. The new Church would not be part of the Anglican Communion, but a distinct province of the Universal Church, but its bishops and its episcopally ordained ministers, of which there would be an increasing number, would be on the same footing as similar Orders in the Anglican Communion. A member of the United Church would be admissible to Communion in the Church of the Province and no censure would be attached to any member, ordained or unordained of the Province of Canterbury, if when in South India he communicated with the United Church or took work of any kind in it. The reply will be considered in most quarters as wise and generous, and will, we have no doubt, be taken by the Metropolitan of India as an encouragement as far as the South India scheme is concerned. It is obvious that in a great and praiseworthy venture in church union some things must wait upon development. The great thing is not to place any hindrance on a praiseworthy attempt by a young Church to point the way to Christian union and fellowship."

Central Asia The importance of missionary work in Central Asia, and the work of the Central Asian Mission, may be emphasised at this time. It is brought into prominence, too, by the tragic death of General Wingate, who was the son of Colonel Wingate and Mrs. M. E. S. Wingate, both of whom are now with the Lord they loved and served so well. Sir Andrew Wingate, a brother of Colonel Wingate, is also remembered for his long service to the Bible Society, the British Jews Society, and, for some years, to the World's Evangelical Alliance, as Hon. Treasurer and Chairman of its Council. The Central Asian Mission publishes a live magazine, *Dawn in Central Asia*, and we are pleased to learn from the current issue of enquiries for missionary service in Central Asia, especially from young people, when more settled conditions permit.

China Inland Mission We have received and read with deep interest a pamphlet recently circulated by the China Inland Mission in this country entitled "The Pattern Shewn." It is by the General Director in China, Bishop Houghton, and is an account of the Session of the China Council at Mission Headquarters in Chungking in October last. Some of those who attended this conference took months to arrive at Chungking, experiencing long and dangerous journeys in order to be present. A copy of this pamphlet can be obtained from the C.I.M. Headquarters (Newington Green, London, N.). It is a valuable testimony to the statesmanship of the directorate of the C.I.M. in China, as well as to the complete surrender of all human influences or prejudices to the will of God on the basic fact "that the Church is central to God's purpose in this dispensation and must therefore be central to all our thinking and planning and action." The pamphlet concludes with these arresting words:—"According to the 'Principles and Practice' of the China Inland Mission our 'aim is, by the help of God, to bring the Chinese to a saving knowledge of the love of God in Christ, by means of itinerant and localised work throughout the whole of the interior of China.' The revised version will read somewhat as follows: 'Our aim is, by the help of God, *and in humble co-operation with the Chinese Church*, to bring the Chinese to a saving knowledge of the love of God in Christ, *and to build up the Church which is His Body* throughout the whole of the interior of China.'"

Books Worth Reading

GRACE UNDER MALTA. By SYBIL DOBBIE. (Lindsay-Drummond. 7/6.)

This is not a large volume, but it has a large content of informative and really interesting reading on the subject of life and work in the island of Malta under siege conditions. Lt.-General Sir William Dobbie, late Governor of Malta, contributes a Foreword and testifies that "the greatest debt of all is owed by the Empire to Almighty God for the help which He gave. I do not hesitate to say that it was ultimately due to His good hand upon us that Malta remains to-day in British hands." Miss Dobbie worked with her father in Malta for two years and shared the martyrdom of the island under siege. Her story is an intimate, very human one. It should be read by all.

THE SECRET OF THE AFRICAN (4/-) and AFRICAN BELIEFS AND CHRISTIAN FAITHS (6/-). By EDWIN W. SMITH. (Lutterworth Press.)

These are volumes, not only for intending missionaries in Africa, but for all who wish to learn of the African's awareness of God, and of the strength or weakness of the African religion. Dr. Edwin Smith is of all writers able to deal with his subject, and anything he writes on Africa carries with it authority and illumination.

CHRIST AND HUMAN VALUES. By W. H. MURRAY WALTON. (Lutterworth Press. 4/6.)

Both the subject and object of this volume are valuable. It is highly important to learn what value Jesus Himself placed on human values, and Mr. Walton shows us in a simple, attractive manner what was our Lord's attitude to the rights of the individual (including religious liberty), equality, wealth, mercy and judgment. In a Foreword the Bishop of Bristol says: "It is a challenging reflection that if the lives of professing Christians had been in past days, or were to-day, governed by those values, the larger problems which so often seem insoluble would never have arisen to disturb and baffle us."

THE BEST IS YET TO BE. By CANON S. M. WARNER. (Marshall, Morgan & Scott. 1/6.)

These are studies in the book of the Revelation which we can confidently recommend, not only for the sake of the author, but for his association of the studies with the late Dr. C. H. Waller. One need not be afraid of crank or dogmatism in these studies, for they are spiritual from first to last. We do well to remember that we are living in the actual days of which the unveiling to St. John of the Coming of the Christ, Who was, and is, and is to reign, speaks. It is a solemn subject and one to be studied as well as reverenced.

IN SEARCH OF FAITH. A Symposium. Edited by E. W. MARTIN. (Lindsay-Drummond. 8/6.)

This is an extremely interesting book, but, as we think, suitable for instructed readers, for one would not be likely to recommend others to resort to Bernard Shaw, C. E. M. Joad, and some other contributors if "in search of Faith." One contributor states: "One cannot find in the Gospels any foundation for the heavy emphasis now laid upon the Doctrine of Sin"; another believes in "Man." Altogether this volume might help clearer understanding of our Lord's words, "When the Son of Man cometh shall He find faith upon the earth?" Nevertheless it is good to know what great thinkers are thinking, and those who have undergone the great change and can say, "I know Whom I have believed" will in their reading of this symposium find satisfaction in the assurance that faith is a revelation of the Divine Holy Spirit, and without it the search for faith must be negative and in vain.

CHRISTIAN COUNTER ATTACK. (S.C.M. 6/-.)

A really helpful volume, directed to facts throwing into the limelight the resistance of the Continental Churches to the assault of Nazism upon the Christian faith and life. The volume tells the story country by country. The editors include Dr. Hugh Martin.

THE ABOLITION OF CHRISTIANITY. By JOHN MAARTEN. (S.C.M. 3/6 net.)

One almost needs to read the last chapter of this volume to understand the title, which challenges, and may disturb. The volume is in no sense a threat to true Christianity, but is distinctly critical of much that passes for Christianity. This may be well, for it brings us back to Truth and Love as foundations of the Christian citadel. "Heaven and earth shall pass away, but My words shall not pass away." This rather sad volume, the diary of a tormented soul with a melancholy disposition, must urge upon the reader the importance and necessity of accepting and being steadfast in the Faith.

We have received a number of useful and arresting pamphlets which can only be mentioned, much as we should wish to say more. Outstanding among these are two by Mr. A. Donald Miller, Secretary of the Mission to Lepers, *All My Mountains* (9d.) and *A Ship! A Ship!* (6d.). Of all missions those to the lepers should appeal to us all, and the latter booklet is appealing in a double sense, for it is an account of the perilous journey by sea, and God's delivering mercies to Mr. and Mrs. Miller on their way to England to enter upon their new calling. *No Other Gospel* (S.C.M., 2/-), a short volume of essays interpreting the Church conflict on the Continent. There is good meat, but we do not entirely agree with the outlook of some of the contributors, especially as regards the Roman Catholic Church. *What Manner of Man is This?* (S.C.M., 1/6), addresses broadcast during Holy Week. *Home and Family Life* (S.C.M., 1/-), an important contribution on social responsibility and family life, reflecting the mind and work of the British Council of the Churches, although not formally adopted by it. There are specially good sections, some devoted to marriage and sexual relationships.

Matters of Moment

In which all Readers are asked to Co-operate

"Covenanted" Gifts

Now that the Income Tax is ten shillings in the £, the "Covenant" method of giving an annual subscription to the World's Evangelical Alliance becomes important and valuable. It means that every £ promised annually for seven years becomes £2 if the subscriber is paying the full rate of income tax. Thus, if your annual subscription to the W.E.A. is £1 or over; if you are ready to enter into a covenant to continue your subscription for seven years; and if you pay Income Tax at the full rate of 10s. on a sufficient part of your income (earned or unearned), your subscription can be doubled. The law of the land allows the Income Tax authorities to refund to the Alliance the same amount as you subscribe each year.

Why should that be so? The simple answer is that it is a general principle that income received for charitable purposes shall not be taxed. So send your £1 to the Alliance and the tax authorities make to them a refund of the other £1. Thus your subscription of £1 brings £2 to the W.E.A., £10 brings £20, and so on.

Some of the friends of the Alliance are already helping in this way. If you are prepared to consider it will you please apply to the General Secretary for more detailed information and for the trouble-free form that you can sign to secure the doubling of your gift?

Membership

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can be reinstated as new Members and supporters are introduced. The necessary Form of Application for Membership will be supplied on application to the General Secretary, World's Evangelical Alliance (British Organisation), 19, Russell Square, London, W.C.1

Ways in which You Can Help

1. By becoming a Member or Subscriber, or by a Donation.

2. By signing a deed of Covenant with the Hon. Treasurer to contribute a sum for seven years, by which you will enable the Alliance to recover and benefit by the amount of income tax. (Please write for form of Covenant.)

3. Bank Order for payment of Annual Subscription.

4. By becoming a local Hon. Secretary, or Correspondent. We need new local representatives.

5. By a Bequest to the Alliance. Will you remember the World's Evangelical Alliance in your Will?

Legacies

Legacies can be a vital part of the regular income of the Alliance.

The Council would be most thankful if the work of the World's Evangelical Alliance could be remembered when our friends are deciding upon their charitable bequests, or acting as executors for others.

There may be some unable to subscribe regularly, and yet could very materially further the cause of the Alliance by a bequest.

Bequests are an invaluable help in lessening anxiety at Headquarters by helping to provide for an unexpected call, or for some pressing need which cannot be met from the ordinary funds of the Alliance.

The exact title, The World's Evangelical Alliance (British Organisation), must, however, be mentioned to prevent future difficulties.

Changes of Address

Changes of address reach us—but copies of *Evangelical Christendom* are returned to Headquarters marked "Not known," "Gone away." Will you help by sending your new address?

Why You Should Help the Alliance

The World's Evangelical Alliance is approaching its Centenary. In addition to its sustained witness to the true unity of the one Church which is the "Body of Christ," the Alliance is actively engaged in the unselfish task of seeking to help those who bear the Christian name in this and other countries, and who cannot help themselves. The name of the World's Evangelical Alliance is well known in connection with the Universal Week of Prayer, which it has organised for nearly a century, and which is now observed on a united basis in every part of the civilised world. The international work of the Alliance, however, is widespread and represents responsibilities which could not be undertaken by any one Church; and in matters which concern religious liberty, often associated with the preaching of the Gospel of Christ, the Alliance is one organisation to which Protestant Churches and Christians alike naturally turn for counsel and practical help.

The World's Evangelical Alliance has organised channels of help, as and where possible, for minority Churches in European and other countries. At this time the needs of refugees and others is being and will be kept to the front—Poles, Greeks, Spaniards, Armenians, Czechs, Jews, and others. Europe is in transition. The situation is one calling for practical response, even by sacrifice, with gifts in token of sympathy with those suffering from persecution, and, too often, cruel treatment. It may not be easy for Christian people at home to realise the difficulties and trials of the Protestant Churches and Christians abroad. Their distress, as well as their earnest appeals, are often focused upon the Alliance House in London.

Will you, then, help the Alliance to help those who cannot help themselves? The General Secretary of the Alliance will be glad to hear from all able to assist the work either by gift or in other ways. Communications should be addressed to: Alliance House, 19, Russell Square, London, W.C.1.